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THE JAPAN CHRISTIAN QUARTERLY

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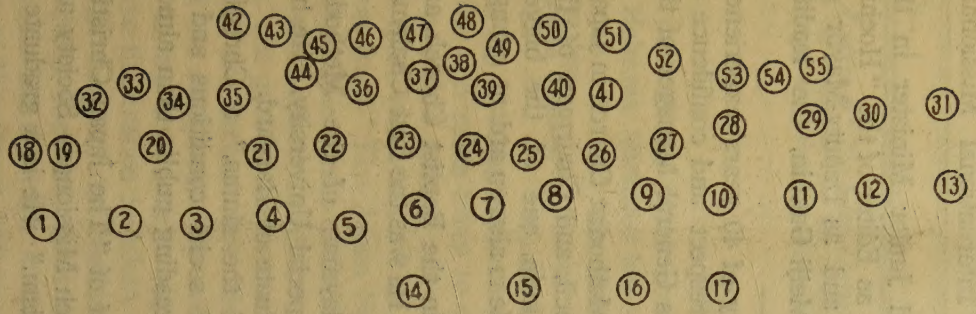
Dr. J. R. Mott, Party and Delegates to the Kamakura Conference,
December, 21–23,1925.



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Dr. John Mott is Chairman of the International Missionary Council.

Mr. D. Tagawa is an ex-M.P. and Junior Minister in the Okuma Government; he has also served as Editor of the "Hochi," one of the leading newspapers in Japan, and as Deputy-Mayor of Tokyo. At present he is President of Meiji Gakuin, the leading Presbyterian institution in Japan.

Rev. S. H. Wainright is a missionary of 40 years' experience, who commands to a rare degree the respect and confidence of Churches and Missions in Japan. He is General Manager of the Christian Literature Society.

Rt. Rev. K. Uzaki is Bishop of the Methodist Church in Japan, Chairman of the National Christian Council, and Chairman of the Board of Directors of the Kansai Gakuin, one of the biggest Methodist Institutions in the Far East. He is also an ardent evangelist with a nation-wide experience.

Rev. Y. Chiba is one of the leaders in the Baptist Church, and is Principal of their theological college. He was the first Chairman of the National Christian Council.

Dr. E. Takasugi is a prominent layman of the Methodist Church and a Professor at Sapporo Imperial University. He has studied extensively abroad and is a graduate of Harvard.

Mr. T. Kagawa is "the apostle of the slums," a Christian evangelist, a labour leader, a student of social conditions and an author whose books command a bigger reading public than almost any others in Japan.

Rev. W. H. M. Walton, Editor-in-Chief of "The Japan Christian Quarterly," is a missionary of the Church Missionary Society and is specializing on "Newspaper Evangelism." He is a graduate of Cambridge University.

THE

JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(*Formerly "The Japan Evangelist"*)

VOL. I JANUARY 1926 No. 1

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

Editorial Notes

IN one of his vivid metaphors the writer of the Epistle to the Hebrews pictures his readers as engaged in a race. He takes his illustration from a scene familiar to them, one of the great relay races of the stadium, in which one team is pitted against another. As each lap is completed a fresh competitor takes the baton from his fellow and races away to do his round ere he, too, hands it on to the one that follows after.

"The Japan Christian Quarterly."

With this issue "The Japan Christian Quarterly" receives the baton from "The Japan Evangelist" and presses forth on its way in the glorious race of God's high calling. Whether it can maintain the same speed or grace as its predecessor remains to be seen, but the goal is the same, that day when the "kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever."

If we may dare to apply part of the passage from which the above illustration is taken we trust that "the cloud of witnesses" in the shape of our readers will help us on our way with words of kindly encouragement and wise advice, so that we may be able to maintain the high standards of those who have finished their part of the course before us.

The main theme of our first issue is the position of the Christian campaign in Japan today and the consequent demands that it makes on the Christian forces as a whole *from the standpoint of the Japanese Church.* Consequently the majority of the articles are by Japanese leaders, who with their long contact with both East

The First Issue and Some Others.

and West and their intimate knowledge of the churches they represent are best fitted to interpret the significance of the present situation. As more is said about this, however, later on in this issue we do not propose to develop it here.

The July issue of the magazine will be devoted to a study of the same subject but from the standpoint of the missionary body. By this means it is hoped to be able to get a fairly accurate view of the situation. The intermediate issue for April will consist of a series of articles by missionaries at work, whose purpose will be to set forth plainly, both for the benefit of the Home Board and the indigenous Church, what missionaries can do and are doing in various representative spheres.

The "Mott Conference" at Kamakura.

We are fortunate in being able in our first issue to have not only a description of the conference held in December at Kamakura by invitation of Dr. Mott, but also an article from his—"pen" used to be the correct phrase, now we suppose "typewriter" is the more accurate one!

The purpose of the Conference is set forth in the article describing it, namely, to ascertain the ideas of the Christian forces in Japan as to the need and desirability of arranging for another "Edinburgh 1910" in the not far distant future.

In view of the new and immense problems confronting the Christian Church in the world today, problems such as those raised by the closer contact of race with race, or the growth of the Church in the Mission field, or the moral demands caused by the advance of industrialism, it is perhaps inevitable and right that such a conference should be held, and that the Kamakura "findings" were correct. But at the same time we must express our regret that more opportunity was not given to the Conference as a whole for considering this important question in greater detail together. As a matter of fact after a careful statement by Dr. Mott as to the purpose of his visit, and one or two questions by delegates, the whole question was relegated to a small though representative committee for study and report. It surely would have been to greater advantage to have had the whole matter thrashed out by the Conference as a whole, so that the answer given would have been representative of the mature and corporate thinking of the Christian leaders in Japan.

In making this criticism, however, we desire to state perfectly definitely our considered opinion that the time is ripe for such a

Conference, and in the event of it being decided to hold it, our intention of doing all we can to help forward the plans so far as Japan is concerned.

Literature and the Present Situation

There is one feature of the recommendations of the recent conference at Kamakura which calls for special comment. It is the renewed emphasis laid on the importance of literature. We have got so accustomed to regard Christian literature as one of the ordinary handmaids of Christian work, that we have not awakened sufficiently to the fact that today it is being called to play an extraordinary part.

Literature has proved a far more far-reaching propagandist of radical thought than the most active Bolshevist agent. The extremer elements of society have been quick to realize possibilities and have exploited it to the full. They have taught us a lesson which we cannot afford to neglect. It was the realization of this fact that prompted the Committee on Evangelistic and Social Work to make the recommendation that they did.

Now to stress the importance of literature in no way detracts from the value of the living witness. But the simple fact today is that the living witness is not enough. By a simple mathematical calculation we can see that every Christian worker in Japan today, man or woman, ordained or lay, Japanese or foreign, is responsible for an average parish of 100,000 souls. The Nation-wide evangelistic campaign with its far-reaching activities did not touch 1% of the population.

Now if what had been expended on that had been used for newspaper propaganda, for example, it would have been possible with the same sum to reach 10% of the population ten times over, while a well-written, well-advertised book might cost nothing at all! The continued demand for books by Mr. Kagawa shows indisputably that the nation is ready to receive a Christian lead today in the problems that confront it. But for how long?

Events today are moving so rapidly that the demand on the Christian Church is for action both speedy and commensurate with the opportunity. Under present conditions literature alone can "meet that day." It may be that the recent merger of the Christian Literature Society with the Kyobunkan, which has placed in the hands of the Christian Church potentially a really effective instrument, may be God's method to enable us to fulfil His behests.

The Present Position of Christianity in Japan

D. TAGAWA

THE statistics of 1923 give the number of Christians in Japan, including both Roman Catholics and Protestants, to be approximately 240,000 or about 1 in 250 of the population. These figures would seem to indicate that Christianity has made very little progress since its introduction 58 years ago. It may even be said of the Japanese that they are like the Athenians of old in that they are forever seeking some new thing and lacking in steady purpose. Perhaps they have been too eager to imitate the West and adopt its civilization without building adequate foundations; but in my opinion the chief reason for the slow progress of Christianity is to be found in the fact that the government did not encourage its introduction and as a result the people at large have been quick to criticize it, and call it an unpatriotic and uncultivated religion.

The Japanese are very loyal nationalists and if necessary will sacrifice themselves at the command of authority. But they exhibit very little initiative without some such sanction. There are notable exceptions indeed, but this seems to be the rule.

The introduction of Western civilization will serve as an example—the Government imported western machinery, introduced its institutions and laws, and finally individuals followed its example. But without Government initiative the country could not possibly have made the extraordinary progress which it has done in recent years.

An example at hand is to be found in the Young Men's Associations which have sprung up in such a phenomenal way during the past few years. Quite recently about 200,000 yen were contributed by these associations and a building was erected by them near the Meiji Shrine in Tokyo. Contrast with this the exceedingly slow growth of the Young Men's Christian Associations, which were organized 40 years ago and which have advanced solely on individual initiative. The reason I think can be found in the fact that the former associations (Y.M.A.) were encouraged by the then Ministers of Education and of the Home Department.

With this official sanction the movement has spread like fire and at present embraces more than 200,000 of the youth of our country. This is a typical instance of how blindly the Japanese follow official leadership, and how slow they are to work out problems on their own initiative.

Foreign critics may point to the great private universities in Japan, built up without government aid as an instance to disprove the point just made. While one cannot but be proud of these institutions and recognize that they are striking examples of private enterprise, a study of the history of the two great universities of Keio and Waseda will reveal the fact that they are popular from necessity rather than choice. In the majority of cases, parents prefer to send their sons to a government university, and only send them to a private school because of the limited capacity of the government institutions. I do not think that the presence of these schools in our midst vitiates the contention that I have made that the people of our nation do not possess in themselves an independent aggressive self-confidence and a liberal temper.

Banking as a private joint-stock enterprise may be taken as another example. The name "National Bank" was used first to give people a sense of security and the banks official sanction. These banks flourished by means of government aid, and when such aid was withdrawn they languished. The people are ever leaning upon the state.

Be the methods as they may be, however, great changes took place in the early days of Meiji and western customs and manners were adopted often "in toto." In the matter of religion alone the conservative spirit obtained, and the government took the attitude that religion was not important. It was merely a mass of superstitions suited to the old and ignorant and was itself but a relic of the past. For these reasons Christianity did not become popular with the masses.

It is only fair to acknowledge that Christianity does seem to have certain anti-national characteristics, and to recognize that the government's fear and hatred of this religion were probably justified from their standpoint. Those who believe that Christianity is subversive of the nationalist spirit have spread this idea widely and have undoubtedly hindered the progress of this faith.

The prejudice in military and naval circles has worked to the

disadvantage of Christians in the army. Some have not received promotion because of their belief and many have been embittered by the unfair discrimination they have received in spite of their qualifications for promotion. Christians have been openly mocked and insulted, and some whom I have known personally have given up the unequal struggle. It is not therefore to be wondered at that Christianity did not make any great outward progress in the Meiji era under these conditions. Government hostility does in large measure account for the slow progress made by Christianity during that time.

To me, however, these facts are not at all discouraging. True it is that many Christians became disappointed and gave up the new faith: others fell into temptation, while some actually became antagonistic to the faith which they had once embraced. The loss was not small but the remnant that remained were strengthened and purified by the experience through which they passed. The fact that, in spite of Government opposition and the other causes I have mentioned. we have 240,000 Christians in Japan today is a proof to my mind of the truth and virility of our faith. I rejoice over these independent, self-supporting, determined believers and count them as the most vigourous part of our nation. With Government aid it is true we might be stronger in numbers, but the strength would have been of a very different character from the type of Christian that we have today. Many would have been like hot-house plants ready to wither when exposed to the winds of persecution. I glory rather in the stalwart forest trees which do not bend nor break in times of storm and stress, and I do not grieve at our small numbers. We cannot estimate the growth of the church by numbers alone. If our Christians were found poor in quality as well as few in numbers, I should indeed be profoundly depressed. I am convinced however that this is not the case. The quality of our Japanese Christian characters is not only not inferior but much superior to the character of members of merely ethical and humanitarian institutions and of other religious bodies in Japan.

It may be of interest to quote certain figures gathered by the Mainichi newspaper in the spring of 1925, relating to the religious belief of secondary school students in Osaka. The questions were prepared by the principals and teachers of the various schools.

Total number of students examined: 9,864.

QUESTIONS

1. Family Religion
   - a. Buddhist 7,973
   - b. Shinto 387
   - c. Christianity 329
   - d. Tenrikyo 80
   - e. Kurozumi Kyo 80

NOTE. Buddhist homes comprise 88 %.

2. Do you believe in a Supreme Being?
   - a. Yes 6,694
   - b. No 1,276
   - c. Indefinite 1,044

NOTE, Those affirming belief are 74.4 %

3. Is belief in religion essential?
   - a. Yes 4,522
   - b. No 456
   - c. Indefinite 390

NOTE. Those answering "Yes" are 83 % of the answers, but it is to be noted thai a large number do not answer. It is significant however that 83 % hold religious faith to be essential against 74 % who affirm the existence of a Supreme Being.

4. What religion do you desire to believe?
   - a. Buddhism 3,157
   - b. Christianity 1,513
   - c. Tenrikyo, Kinkokyo, etc.—very few.

NOTE. Number desiring to believe Buddhism represents about 40 % of the Buddhist homes, while those desiring to believe Christianity represent 460% of the Christian homes and about 1/6 of the total number of students questioned. Compare this also with the fact that only one in 250 of the population is a Christian.

5. What religious literature are you reading?
   - a. None 5,518
   - b. Christian 1,876
     - New Testament 1,373
     - Other books 503
   - c. Buddhist 640

NOTE. Those reading Buddhist literature are about 8 % of those coming from Buddhist homes, while those reading Christian literature are nearly 600 % of the number coming from Christian homes.

The above figures indicate that Christianity is making a more rapid and extensive progress than the statistics of mere church

membership would indicate, and that this increase is specially noticeable among the young. New wine cannot be poured into old bottles. The younger people of post-Meiji times cannot be satisfied with the old religions. They are looking to Christianity to help with the solution of the puzzling problems of today. As the "hart panteth after the water brooks" so their longing hearts thirst for the pure waters of Christian truth. Japan is no longer solidly Buddhist. I am convinced that we have a wide and fertile field for Christian teaching, and one is deeply grateful for the seeds already planted by devoted and self-sacrificing missionaries and evangelists.

At the same time, it is the duty of Christians to cultivate these seeds and reap a large harvest. We must indeed seek to fulfill the expectations of our young people and develop into active faith their present longing after truth. Do we ourselves possess sufficient faith in the vivid illuminating truths of Christ to fulfill this difficult task? We may well thank God for the grace already given but we need to shoulder our responsibilities for the work ahead.

I should like to say a word about the work and position of the Christian missionary in Japan. There ought to be the most intimate association among all Christians, whether Japanese or foreign, if Christianity is to be extended and developed in this land. Missionaries must increasingly come to have a first-hand knowledge of Japanese life, understand Japanese psychology and processes of thought, and their ideas on the great questions of life. This intimate acquaintance can only be gained through a study of the history and religions of Japan. Whether the religious systems be deep or shallow, their underlying principles are deeply embedded in the thought and life of our people, and only through some knowledge at least of these religions, can Christian teachers hope to cope with the spiritual problems of the Japanese mind. I am of the opinion that the earlier leaders of the Japanese church, both Japanese and foreigners, were deficient in interest and knowledge of these matters. It is however impossible to change the past, and we can only go on to rectify any errors that may have been made, and pay more attention in the future to this aspect of our problem.

If the Christian Church is to strengthen its foundations and rear a great structure in Japan, it must consider deeply the

questions of Higher Education under Christian auspices. There is a great need to establish a Christian Union University to cap the Christian educational system. I would stress this point strongly and urge on all missionaries and Japanese Christians to turn their attention with the utmost earnestness to this problem. In my opinion our greatest weakness lies in this, that we have no institution under Christian auspices which can in any sense compare with the Imperial Universities. True we have the Doshisha, but that is situated in Kyoto and not at the centre of the nation's life. In Tokyo, St. Paul's University has been established, but it in no wise commands the confidence nor wields the power that I crave for the institution I suggest. There is no institution under Christian influence and control that in any degree compares with the Imperial Universities in scholarship or attainment. Without a Christian institution of higher learning such as I mean, we cannot expect the nation to appreciate or respect our religion. Such an institution need not possess all the departments of a complete university but, so far as it goes, its standards must be of the highest, and it must be authoritative, especially in its religious and ethical training. Only as we achieve this ideal, we may expect Christianity to take its place as the most progressive religion in Japan. To my mind the problem is the most vital in the Christian life of today, and religious leaders would do well to make it their first concern.

Closer cooperation between foreign missionaries and 'Japanese Christians is essential. How far this has been attained already I am not in a position to judge, but I am inclined to think that there is still much to be desired in this matter. Christianity claims preeminently to be a religion of brotherly love, and unless this is strikingly exemplified within the fold, we cannot expect to impress those who are still without. It is scarcely necessary to say therefore that a prerequisite to expansion is a deepening of love and a strengthening of fellowship among Christians themselves.

I should suggest that foreign missionaries unite with local Japanese churches, even if only as associate or honourary members. Christian missionaries living under the protection of the civil government and receiving the benefits thereof, leave themselves open to the misunderstanding that they are indifferent to spiritual affinities with their Japanese brethren when they do not ally themselves with the Christian churches in their own localities.

Missionaries would find it much easier to establish close friendships and do effective work if they affiliated themselves in this intimate way with the Japanese church, which after all is but one branch of the church universal. It may be that I show my ignorance of existing conditions when I make this suggestion, but at any rate I firmly believe that greater harmony and closer co-operation than is evident today between foreigners and Japanese are essential to success in propagating Christianity in this country.

In conclusion, what should be said about the connection between Christianity and the problems of society? It is perhaps not too much to say that the future success of the Christian movement in Japan depends very largely upon the attitude that Christians and the Christian Church take towards the problems, social and industrial, with which we are faced in our daily life. The earlier preaching of the Church in Japan was for the most part individualistic, without thought of the social implications of the gospel. This preaching is not wrong. It is both good and necessary, but it must be acknowledged that Japanese Christians are far behind the Christians in other lands in their understanding that Christianity contains a gospel for society, as well as for the individual. When the Christian Church refuses to bring to bear the power of the gospel upon the social life of the nation, the solution of the serious problems that confront us is left to other agencies less able to cope with them fundamentally.

In both Europe and America there are many Christians, both clerical and lay, who preach Christian socialism and strive with all their power to bring their ideals into action. This problem is of paramount importance in this country, more especially as the influence of Soviet Russia is considerable, and also because the so-called socialists of Japan give little consideration to ethics and religion and are inclined to crass materialism. This state of affairs is more true in Japan than in Europe and is a matter of deep concern.

As we look about us, we see no outstanding advocate either among capitalists, scholars, or students, of socialism or of the problems of the labouring classes. The fact is almost entirely overlooked that class rivalry and class hatred are on the increase. There is need of a Maurice or a Kingsley, a Headlam or a Westcott to make a similar contribution to Japan as these men made to their own country and generation. I heartily agree with

that thoughtful utterance of Archbishop Benson: "No man can be considered fully equipped for ordination until he has some knowledge of these subjects" (namely, what is popularly called "Socialism"); also, "One great work of the clergy is to prepare public opinion to suggest and support the wisest social measures."

An interesting question might be propounded: Since Japan has come into contact with western nations, what advantages and disadvantages have resulted from the contact? At any rate we can say that our present social problems have in a large measure arisen since Japan has entered into fellowship with modern civilized states. If we ask ourselves, what help we have received from the west towards the solution of these problems, we can estimate the value of the contact, for our government and people have had no previous experience to bring to bear upon the problems of our modern life. When we remember also how religion has been ignored hitherto by the state, we cannot but tremble for the future of our country if the Christian Church does not set itself to the task of dealing with social problems as well as those of the individual.

In my opinion neither Buddhism nor Confucianism can cope successfully with these complicated problems. Can the new religion of Christ succeeed where these have failed? In a certain sense it may be said that Christianity and occidental civilization are interchangeable terms, as the Occident is called Christendom and its civilization called Christian. It may be said therefore that the value of Christianity may be measured by the value of western civilization. As we await developments our attitude should be one of faith and courage, with a desire to avoid mistakes in our own undertakings. I greatly fear that Japan is on the verge of a serious crisis, both material and spiritual, a crisis calling for faith to believe that with God all things are possible, in spite of the fact that much is impossible with men. I am among those who believe that the impossible with men is possible with God.

The Actual Position of the Church in Japan

S. H. WAINRIGHT

IN the subject given to me by the Editor, the term "Christian church" must be taken in the widest sense. The subject calls for a discussion of the actual position of the whole body of believers, in their various organized forms, that is, the whole body of believers as an ecclesiastical institution.

I

The Christian Church in this wide sense covers, in this small geographical area, a "complex" scarcely to be found elsewhere. First of all, if we take a look at this "complex" and try to grasp the reality of it, there are to be found the three great, historical Communions of Christendom, namely, the Roman Catholic, the Russian Orthodox or Greek and the Protestant Communions, the last represented by many denominations. There is not to be found on any other Mission field all three of these Communions so represented in missionary activity as distinct and responsible enterprises.

The Christian Church in Japan is in the next place by no means confined to Japan. Its life forms a very real part of the larger Communions abroad from which the Christian enterprise in Japan has been historically derived and with which the work here continues to be essentially related. Then account must be taken of the great number of Protestant bodies representing Christian constituencies in the United States, in Canada, and in England. Most of these bodies are strictly ecclesiastical. Yet some, like the Young Men's and Young Women's Christian Associations, the Salvation Army, the Japan Evangelistic Band, and the Oriental Mission, each of which has its own followers and supporters, are semi-ecclesiastical in nature.

If we speak of the Church as the whole body of believers, passing mention should be made of that by no means small constituency of Christians who are averse to religion as an ecclesiastical institution. Mr. Kanzo Uchimura is the outstanding example of this type of those who deserve to be numbered among

the faithful. His standpoint is commonly spoken of as being "Anti-Church," though he is a firm adherent of the traditional faith and has raised up a large constituency of "Bible students" throughout the nation.

The mind of the orient may easily misapprehend the nature and importance of the Church as such. The traditional religions have not had just such groupings of devotees as form the organized Christian bodies. There has been, for example, no organization so definitely effective as the Christian Church. The mission of the Christian Church, what might be called its programme or its intended plan of evangelistic effort and moral reform, is such as to demand a regimen the need of which has not been felt by Buddhism or Confucianism or Shintoism. Eastern religion realizes itself more through worship and through quiet instruction or calm meditation than in active evangelistic advance and moral conquest. The distinction between the "Church" and the "Kingdom of God," which some Christians will not admit, but which others have emphasized in recent times, will prove to be helpful to the oriental mind, unaccustomed to thinking of religion in terms of organization. The Church is a means to the Kingdom of God. It is God's instrument for the realization of the Kingdom. It is the Body of Christ. It is by no means to be identified with the Kingdom. "The Kingdom of God cometh not with observation." And it by no means follows that, if the Kingdom be one, the Church as an organization should be one. (All will not concur with this view.) The one flock under the one Shepherd need not be confined to one fold (John 10/15. R.V.). The distinction between the Church and the Kingdom will help us further on in our discussion, we believe, to a better understanding of the problems of our task.

The Christian Church, taken in the wide sense, and considered in its actual position in Japan, is without mutual fellowship between any two of the three historic Communions working here. The history of these Communions has run in parallel lines. One qualification which this statement needs, is the attitude of friendliness shown to Protestant bodies by the late Bishop Nicolai of the Russian Orthodox Church and by his successor in office, Bishop Sergie, both of whom have attended, upon invitation, certain inter-denominational Protestant gatherings.

In contrast to this aloofness of the three main Communions

from each other is the intimate fellowship maintained between Protestant bodies as such, as well as between those who represent these bodies. Yet their historical connections are different, as are their modes of working and forms of organization and creedal standpoints.

The actual position of the Church calls for recognition, lastly, of what may be distinguished as the indigenous and as the foreign element in each Christian body existing in this country. Every Christian communion embraces both these elements, no matter what differences exist in the ecclesiastical relations between these two elements in each particular body.

II

It will be most convenient, and most in accord with the reality of the situation, to consider, first actual missionary progress, and secondly, the actual growth of the indigenous churches in so far of course as growth is a quantity. There is an indigenous community developing everywhere, but it is too vitally related to the Communions abroad to be in itself and alone a Church.

If we trace, first the Mission development in Japan, we shall be struck with the great difference between the mind of the missionary and the actual unfolding of the Providence of God. Not once, since the opening of the country in 1859, has a gathering of missionaries contemplated the future work in the large terms of God's actual procedure. At the Osaka Conference, held in 1883, when there was a total of 138 missionaries in Japan, those assembled seriously discussed the question: Should the number of missionaries be increased? The decision of the Conference was for an increase. The missionaries in that Conference, in their noblest dreams of the future, had no thought of such a foreign force as is now working in this country, a total of 1,610 missionaries. There was another event that found no place in their dreams of the future. Japan had, when that conference met, a population of thirty-five million souls. Now we are confronted in Japan Proper with a population numbering fifty-nine and three-quarter millions. Twenty-five million souls have been added to the population of Japan Proper since the Osaka Conference met.

When the next gathering of missionaries assembled, this time in Tokyo, in 1900, the foreign force had increased to 723. Many

still living who were present at that Conference will remember its conservative attitude and the cautious language used in the resolution prepared for the Home Boards concerning the increase of the foreign force. The position taken by that Conference was that "the present force be fully maintained," and that "careful consideration be given to requests for reinforcements to meet special needs." As one who had part in the framing of that resolution, I now see how inadequate our conception was of the benevolent purpose of God for Japan. It was in no one's thought, among the members of that Committee, that the foreign force would undergo an increase of nearly one thousand missionaries during the next twenty-five years.

The enlargement of the missionary force has been steady and normal and in answer to ever increasing needs. There is no end in sight as yet of this process of recruiting. Not only increase in population, but the development of new needs must be recognized. The present force is inadequate as every one knows. In addition to the new opportunities for teaching in secular schools and for work among students which have arisen, the need of special workers in the various tasks of social service confronts us. The rural population is becoming more open-minded and there is a vast field for pioneering in preaching and in the starting of work in new places.

It would be not without profit to compare the tabulated results of Christian work, with reference to varying degrees of missionary cooperation, in each particular case. It seems to be beyond question, indeed to be a cardinal truth of the situation, that the indigenous work advances wherever there is a prompt and efficient recruiting of missionaries by the Mission Boards.

The policy of sending of missionary recruits has differed. The Roman Catholics have maintained a strong foreign force, while the Greek Church has pursued an opposite policy. The aim of the latter has been to establish work with a Japanese force under the leadership of a foreign Archbishop.

Differences have been apparent among Protestant denominations in the matter of sending recruits to this field. Sometimes it has been a matter of policy not to recruit this field, and sometimes the exigencies of Mission Board finances or of the work in other fields rather than the question of policy has deprived this field of foreign reinforcements. It is our feeling that a careful study

of the history of modern Protestant Missions in this country will convince any one that the indigenous work has suffered in every instance in which the recruiting of the foreign force has been neglected. We believe this to be as true of Tokyo and other metropolitan centres as of the evangelization of rural districts. Six decades of history seem clearly to teach us that the situation is best served through a recognition of the importance of both the foreign and indigenous forces. Both alike seem essential to success in the propagation of Christianity on the mission fields. Neither the one element nor the other can be discounted without detriment to the progress of the work. And is not the explanation of this to be found in the circumstance that the importance of the foreign force, as of the native ministry, rests in truth, in the respective community of believers for which and by which each stands? The presence of the foreign missionary, for example, is assuring not only for what he himself can contribute, but for what he represents and for the sustained contribution to the progress of the work made possible through him and through his successors sent after him. In like manner, if a policy has the effect of repressing the growth of the native ministry, it deprives the Communion raised up on the soil of its proper and full expression.

The growth and development of the indigenous Church in Japan must be now traced. In general, the growth has been slow, yet steady and normal and without serious setback at any time. Periods of reaction and of times of popular favour have come and gone.

The basic fact is, of course, the growth in membership. The figures giving the increase in Protestant membership will make this gradual advance apparent. The total Protestant actual and full membership figures are as follows:

Year	Total	Year	Total	Year	Total
1882	5,092	1906	49,802	1916	86,827
1885	9,536	1907	53,830	1917	101,571
1888	23,026	1908	60,450	1918	113,311
1891	31,360	1909	60,635	1920	119,297
1894	35,534	1910	66,952	1921	121,410
1897	36,207	1912	73,226	1922	129,988
1900	37,068	1913	89,347	1924	140,166
1905	44,887	1914	89,974		

These figures show a growth covering a period of more than sixty years. No mass movement has taken place; converts have been gathered in one by one and Church membership has steadily though slowly increased. Compared with Roman Catholic and Greek Catholic gains the growth of Protestantism has been substantial and significant. The Roman Catholics report 77,000 adherents. What the actual membership is no one knows; nor does anyone know what the number of believers is inherited by the Roman Catholics from the pre-Tokugawa period.

How does this membership bear the test when measured by other phases of church progress? First, in the growth of self-supporting Churches, secondly, in the number of ordained ministers, and, thirdly, in the total contributions of the Churches, we may observe a fairly true index of the growth of the indigenous work. We cannot make this test by counting the number of organized Churches or the number of adult baptisms or Sunday schools or Sunday school scholars. Such columns in the statistical exhibit report results produced by the foreign missionary work to such a degree that they must be omitted. But the three items selected are true tests of the reality and fruitfulness of Church membership.

Year	Ordained Ministers	Self-sptg. Churches	Total Contributions	Year	Ordained Ministers	Self-sptg. Churches	Total Contributions
1882	56	14	9,722	1909	563	172	269,343
1888	106	68	54,996	1912	702	186	318,897
1894	202	72	63,303	1916	790	230	619,044
1900	306	71	107,459	1920	918	282	1,338,856
1906	463	102	181,996	1924*	1092	366	2,062,243

* N. B. The above statistics are only approximately correct, owing to the different methods of calculation employed each year.

With these figures before us, that is with the three columns before us in which the growth of the indigenous work is made most apparent, another test may be applied. As an index, not to the progress of self-support, but to the self-propagating power of the indigenous work, what do the results to date go to show? The self-propagating power of the Japanese work cannot be determined with precision. The line cannot always be drawn between what is carried as a responsibility by the native community and what is done in this field by foreign Christian communities. We may be sure of one thing: the native Church has truly exhibited the spirit of propagandism.

It is a matter of the utmost importance, however, to determine, as far as possible, the ability of the Japanese Christian Community to carry on the work of self-propagation. In order to arrive at an understanding of this ability, so far as it can be done, we shall now present figures comprehending Christian work in its entirety. The figures for 1924, and for Protestant work, are as follows:

Native Forces: Ordained workers, 1,471; Unordained workers 1,313; Woman workers, 1,083; Total, 3,488.

Evangelistic Work: Organized Churches, 1,471; Chapels, 731: Sunday Schools 3,004.

Educational Work: Kindergartens, 267; Primary Schools, 10; High Schools (boys), 18; High Schools (girls), 38; Theological Schools, 23; Bible Women Schools, 12; Colleges (men), 12; Colleges (women), 10; Night Schools, 54; Normal Training Schools, 7; Nurse Training Schools, 1.

Medical Work: Japanese physicians (men), 37; Japanese physicians (women), 6; Trained assistants (men), 12; women, 23; Hospitals, 8; Dispensaries, 11.

Philanthropic Work: Orphanages, 11; Leper Asylums, 2; Institutions for the Blind, 3; Rescue Homes, 12; Industrial Homes, 12.

Literature Production: Books produced, 1,560,882; Portions and Tracts, 2,051,470.

Such is the weight of responsibility carried by all the Christian forces in Japan. We may say roughly that the educational, medical and literary work is almost entirely supported by the Christian Communities abroad. As for the philanthropic institutions, much, probably the greater part of their needed funds, is raised locally here in Japan. What then is the share taken by the indigenous Churches in the support of the "Native Forces" and of the "Evangelistic Work"?

The total for all purposes contributed by the native Churches in 1924, was ¥2,062,243. The total of self-supporting Churches for the same year was 366. This will yield an average of ¥5,464 for each self-supporting church, though of course the total amount contributed came not only from the 366 self-supporting Churches, but from the total number of organized Churches, namely 1,471, and from the 731 chapels as well. The average budget contributed annually by the self-supporting Churches must therefore be con-

siderably less than ¥5,464. It is quite obvious, therefore, that the total contribution is not sufficient to provide for advance evangelistic work. The amount is needed almost entirely for the maintenance of the self-supporting and partly self-supporting Churches.

It will be seen that a very large number of the present total staff of native workers, 3,488 in number, is not provided for by the native churches. Those whose support is dependent upon contributions from Churches abroad will include not only the greater number of the Bible women, 1,083 in number, and of the unordained ministers, 1,313 in number, but also will embrace not a few of the ordained ministers the number of which is 1,092. Likewise the share of the Churches abroad in the support of the organized Churches (1,471) and Chapels (731) is very great, while the 3,004 Sunday schools receive a very large measure of help from abroad.

The actual position therefore of the indigenous Churches as regards their ability to advance upon this great field is made perfectly apparent by these statistics even though the line cannot be drawn with precision between what is contributed by the local constituencies and the contributions that come from foreign Churches.

Yet the degree of self-support already achieved is much greater than the measure of ability for self-propagation. The inadequacy of the indigenous work in two very important respects is quite apparent: The work already in hand, first, is as yet largely dependent upon consecrated gifts from abroad, and secondly, the call for advance comes to us at the present time with such force as to require a continued outpouring of gifts on the part of the Churches in foreign lands. It would enable us to determine the proportions with greater exactness if we could know the total outlay for the Protestant enterprise annually. The total amount annually expended for Protestant Church work cannot be less than eight million yen. At that figure, the indigenous Churches would provide for one-fourth the total amount. If the total be greater than eight million yen, the proportion will be less. One word of caution needs to be added. The conditions are normal and growth is certain. The Japanese Christians are not lagging behind; their sacrifices give evidence of a vital faith. The average contribution per member of not less than fifteen yen represents a high standard of giving.

III

There remains the question of self-government; or to use terms made current in recent discussions on world reunion, the question of faith and order. As compared with other mission fields, the Japanese indigenous churches have attained to a great degree of autonomy. Two reasons have been put forward in explanation of this step: first cultural advance in Japan exceeds that of any other country where Missions have been established; and, secondly the spirit of autonomy is characteristic of the nationalism of Japan. The form autonomy has taken varies according to the denomination. In almost every case, a working arrangement has been established between foreign and autonomous forces. It has become the vogue to speak of "Missions and Churches" though the language is very misleading, as much so as to speak of "Foreign Mission Boards and indigenous Churches." The truth of the matter is, there are now engaged in the great task of spreading the Gospel in Japan both the native community of believers and the foreign communities of believers. These are the ultimate units and sources of enterprise humanly speaking. If we think of self-expression, we should have in mind both communities of believers, the local and the foreign.

Some space may now be devoted to the questions of faith and order as related to the actual position of the Japanese Church.

The spirit of Protestants has been that of Saint Paul: "Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand." Albeit, Christianity in Japan, as a matter of fact, has been created after the manner given in the first Chapter of Genesis, where the "herbs yielded seed, and fruit trees bare fruit, after their kind, wherein is the seed thereof." Each Christian Community, in the main, has been a reproduction of the mother Church. What then is to be said of a statement by Bishop Gore, if we select it as one of the latest utterances on the subject and as coming from one who speaks with great weight? His statement is that, "There is one lamentation everywhere heard—that we dragged our Western developments and Western controversies and Western ritual and Western ideas of organization and efficiency into an alien atmosphere. These things do not belong to essential Catholicism. We should have sought to start again much further back. We have lacked mobility."

These words were written as a caution against excessive dogmatism, yet they were more than likely uttered from a theoretical standpoint in the interest of Church union, for example. In actual practice, what is a foreign missionary to do? Let us suppose that one representing Bishop Gore's own communion finds it necessary to decide whether to introduce ritual or not. If left to the native converts, how are they to decide, and by what are they to decide? If postponed until their judgment becomes more mature, will ritual ever be introduced at a later stage? There is another practical difficulty: Can preaching, which is in the interest of edification and evangelism, ever be combined with liturgy which cultivates a spirit of solemnity and worship? It is doubtful whether these interests can ever be effectively combined in a common service. As a theoretical question, the balancing of "positive mobility" and "real continuity" is a very attractive thought; yet never in the history of the Church have foreign missionaries divested themselves of traditional developments, though all indigenous work has taken on a local colouring. The "lamentation" Bishop Gore refers to makes no distinction, we fear, between traditional ideas of doctrine and government held by foreign missionaries when they go abroad, and the Judaistic ideas inherited by the early Apostles which had been superseded because outgrown. All creed and ritual outgrown should indeed be left behind. The indigenous Church must "Stand in Faith." If so, it must stand in the implications of faith as well. It is the question of presuppositions which inevitably comes into the foreground in the propagation of the faith in an alien environment. The implications of faith evoke new controversies which must be met and are met with old answers. We do not bring in controversies from the West, if these controversies do not happen to be vital to the situation here. No interest is taken in an imported controversy. Here in Japan, the Church has been almost one with the mind of the west owing to the cultural contacts with the West. Theoretically, we all are disinclined to "drag in ideas." But every denomination will take its own view of what constitutes "real continuity" and of what is essential to it. Some of the autonomous Churches have adopted a simpler form of creedal confession; others have followed the traditional confessions. There has been no sharp break with the past in any instance coming to our knowledge. There are Presbyterian Christians and

Methodist Christians as there are Episcopalian and Congregationalist Christians in Japan. Some would have it otherwise, while some will view this as an immense enrichment of the mind of Japan and as an expression of the essential reality of the one Kingdom of God in manifold forms. In the matter of faith the Church in Japan is a very real reproduction of Protestantism in the West.

As for the question of order, or of ecclesiastical forms, as we have already said, the Churches here are autonomous to a degree not reached on any other mission field. Here again Baptists are Baptists, as Episcopalians are Episcopalians, and Methodists are Methodists. Yet one may indeed observe the local mind asserting itself. In the Congregational communion there is a stronger tendency toward centralization than is consistent with Congregational traditions. In the Japan Methodist Church, on the contrary, there has been evident a disinclination to yield obedience to the appointing power exercised since the days of John Wesley in all branches of Methodism. Yet in other respects, the attempts at simplification for instance, the exercise of greater "mobility," to use Bishop Gore's term, has not been successful. The Nevius plan has been tried, but we have not heard of its successful application.

IV

Something about the problem of union will be expected of any one who undertakes to give an account of the present situation. Concerning this question, it should be remarked first of all that no pressure of fact is felt here, as in Canada where union came about to relieve the situation in the West. Again, there is no discussion of this question, so far as we have observed, in the Christian periodicals of Japan. The necessity or desirability of union is not felt with sufficient urgency among the Japanese to bring the problem into the foreground of discussion. With the Japanese, as with us, the problem of Church union may be said to lie in the background of every one's mind as a matter of hope or of possibility in the future, according as Providence may direct. Some are actively interested in the question; nevertheless our obligation with reference to Church union is a subject about which a wide diversity of opinion is held. The satisfactory progress now being made by the Churches and the harmonious relations existing in the work, on the one hand, and the absence of any exigency in the situation on the other hand, coercing

Christians in the direction of union, should lead us all alike to approach the subject with caution and to avoid action on presumptive grounds. If our approach be on doctrinal grounds, as it is with many, there need be no waiting for the pressure of fact as a Providential indication.

We shall, however, consider the question here from the standpoint of expediency. If we think of the Church, as of the Sabbath, that is to say, that man was not made for the Church, but the Church was made for man, what practical advantage or disadvantage would follow from the union of Protestant denominations? The question may as well be limited to Protestants, for no other union is possible at the present stage. If the Church as an organization be God's agency for the establishment of His Kingdom, it is proper to ask how that work is best to be done. Notwithstanding the glowing idealism which finds expression on this subject, it is not by any means certain that the progress of Christ's Kingdom would be hastened, if the Protestant denominations in this country became united in one ecclesiastical organization. Such a step might indeed impede the progress of the Kingdom.

Our discussion in this article, however, relates to the actual position of the Church in Japan. Union, if viewed from this standpoint, brings up some very important issues. The entire work of Protestantism in Japan, as the result of such a step, if taken, would become one degree farther removed from the parent communions with which the work here stands vitally related. The Christian Church in Japan, let us repeat, is a complex embracing within itself the life and activity of many Christian communions. The relation of the community of believers raised up in Japan to the parent communities is so close as to have profound significance for the future welfare of the Christian cause in this country. Any measure, in the matter of external organization, that affects this relation cannot be looked upon lightly. If the present organizations are such as to make more effective the relation between the growing community here and the great and resourceful communities abroad, we should not without the greatest deliberation, take a step that would widen the points of contact and weaken the bonds of sympathy existing between the Christian communities in Japan and the older communities to which they bear intimate and historic relation, The world is in a state of transition. Times of severe stress and strain may come. Sinister forces already loom

on the horizon the menace of which to Christianity may be of such a nature as to render the bonds of sympathy now existing of incalculable benefit to the future.*

We do not say that this consideration should put out of view any thought of union. But we are persuaded that it is of such gravity as not to be easily overcome by the mere desire for union.

* In short union in Japan would involve separation, the giving up of communion with the churches abroad, as now existing.

The Evangelistic Task before the Church

K. Uzaki

IF I were asked to give in a word, the most conspicuous characteristic of the present age, I should not hesitate a moment to reply, "Unrest or instability." This unrest is found everywhere. Although the world war has long since ended, the resulting confusion still continues. Ever since, in one portion or another of the world, the war spirit has been raging. Indeed, at this very time, civil war is going on in China. Though we may not be directly concerned with these embroilments, yet certainly we cannot afford to be indifferent to the serious unrest in our own midst. What are the causes of it? Chiefly the high cost of living and the economic depression now prevailing. What are the three pressing problems of the day? Are they not (1) the problem of unemployment, (2) the relations between labour and capital, and (3) the relations between landlord and tenant?

But more burning still is the spiritual unrest so widely prevalent. Mental overstrain it is commonly called. In Japan, even grammar-school children are suffering from it. The number of cases of insanity and suicide is increasing annually. Mental distress is surprisingly common among the young.

This is the age of doubt. There is a tendency to deny everything, from the bottom up. There are some who maintain a sceptical attitude toward the problem of life itself and are permeated by dangerously radical ideas. A wavering attitude toward spiritual truth, a lack of profound conviction, a sense of the evanescence of all theological systems—past, present and future—is noticeable wherever we go.

In this age of transition, the old canons of morality have lost their inhibitive power and the revised version has not been generally accepted. The old systems are rapidly being superseded, while the new are not yet firmly established. The situation is pregnant with spiritual peril. In consequence of these changes, new amusements have been introduced. A feverish desire for excitement and pleasure is pervading all ranks of society, which tends to the breaking down of old standards and the dissolution of the old salutary bonds. Toyohiko Kagawa tells us that the first

institutions to be revived in Tokyo after the great earthquake were the saloons, restaurants and houses of ill-fame, thus proving that the people tried to solace themselves with low-grade physical pleasures and vices. But another and more cheering reaction from the disaster has been a tendency, noted among those who have fallen into a state of despair or mental depression, to take refuge in religion. In studying the history of religious life and thought, we find that times of infidelity, irreligion, and crass materialism are usually followed by a revival of spiritual faith. Pagan practices, gross superstitions, idolatry and a resort to religious charlatans indicate a shrivelled mentality. Yet a tendency appears at the present time among the people to look for hope toward a purer faith. Advertisements of religious books appear on the front pages of the leading dailies nowadays, and it is said that the Mitsukoshi Department Store, the foremost of its kind in Tokyo, has done a thriving trade in Bibles and hymn-books every Christmas season in recent years. It is also an interesting fact that religious meetings of all kinds are being more largely attended than heretofore.

As we have said, this is an age of doubt, an age of mental suffering and dissatisfaction. The people begin by doubting the existence of God and in consequence go on to find no solution to life's problems. In the next place, they distrust the present social and economic systems. They are oppressed by the hard conditions of living. A resentful spirit prevails wherever we go. This is a time of upheaval and revolution all over the world.

We find, therefore, two causes of this general unrest: (1) no clear idea of God, and (2) no deep religious conviction.

The nation's spiritual intuitions have become dulled and their attitude is constantly changing. Though they do not entirely repudiate God yet they have serious doubts. As a natural consequence, they cannot unravel the mystery of life nor tell whence they came and whither they are going. Living for the day, their ideals are low and their accomplishment negligible.

What is the best remedy for this deplorable instability? It is the Gospel of Christ. This is the time for us to redouble our evangelistic efforts. No one can doubt that thought in Japan is in a chaotic state. Among the dominant influences which cause this may be mentioned naturalism or the satisfaction of the instincts, radical individualism, ultra-socialism, and anarchy, the

denial of all authority. These doctrines are now pervading the whole world; it is not natural therefore that Japan alone should be excepted from these influences. In certain circles of the intelligentsia and especially among young students, these ideas are very popular. We must be ready to fight against such a tendency toward materialistic thought.

The message of the Church to this present age of doubt and instability is the positive preaching of the Gospel of the Lord Jesus Christ. A "Christianity" which eliminates Christ is of no use! Cultural and social movements alone can never save Japan. Though Christianity passed through an era of apologetic preaching in the past, and this was necessary, now this defensive period has passed and the time has come to preach the essentials of our faith in a positive manner. Today is not the time when the Church is guarding a lone castle. She must break out in a definite direction and march forward to assail the arch adversaries without. To sing "Hold the fort!" is out of date. Instead, it is time to sing "Rescue the perishing." The Church, without waiting for unbelievers to come in, ought to go out to seek and to save the lost. The time has come for her to step forth in power and make special efforts to save the souls of unbelievers. It is not a time to be satisfied with a small increase in the membership of the Church. If our policy is inclined to maintain the "status quo" only, I am afraid that we shall not attain the evangelization of our Empire in this age. The time is ripe to make a bold leap.

During the past half century, Christianity has made great strides in Japan. It is no longer a religion confined to a secluded corner. Though once treated as a social outcast, today it is a recognized religion known as such in the broad daylight. True, Christianity was once branded a heretical or foreign religion, but today it is one of the great spiritual forces in our society. It has been publicly recognized as a religion ranking beside Buddhism and Shinto. Nay, more, it now leads society. It is assimilated with social movements, and helps to create a sound public opinion, as leaven worketh in wheat flour.

And furthermore it is not too much to say that the attitude of the Japanese people toward Christianity is generally favourable. Even those who do not attend church services seem glad to hear about Christianity. Though the thought of the nation has not yet become fully Christian in tone, yet it is gradually being influenced

by its principles. Christian thought to an ever-increasing degree is interwoven in almost everything. In studying statistics, we see it is a power today. Out of the 250,000 Christians in Japan about 150,000 are Protestants. What classes do they represent? They mostly belong to the middle class or commoners. The influence of Christianity is also deeply rooted among young people, women and children. The pupils of the Sunday school number about 150,000 throughout the country. The number of kindergartens under Christian control is over 200. The number of young men's Christian Associations, which were established in our country forty years ago, has now reached over 1,000. There are more than 300 Christian educational institutions (male and female). Christianity has contributed to the literature of our country, especially in the translation of the Bible and hymns. The pioneers in the temperance and purity movements are Christian leaders.

Even in the case of the formation of such societies as those for the protection of animals or the supply of comfort bags, Christian leaders have won the honour of being pioneers. The Christian organizations which have gained awards from the Government for the inauguration and success of the social movement are not few.

Christianity has produced hitherto many progressive figures who have made their impress on society. In Sapporo, Hokkaido, are or were Dr. Clark; in Hirosaki, Bishop Honda; in Yokohama, Dr. S. R. Brown; in Shizuoka, Dr. McDonald and the late Hon. S. Ebara; in Kyoto and Osaka, Dr. Joseph Niishima and Rev. Paul Sawayama; in Tosa, the late Hon. Kenkichi Kataoka; in Kumamoto, Captain Janes and other leading lights. From Hirosaki alone 101 Methodist workers have come during the past fifty years. We Christians in Japan may be small in number but we are full of hope for the future. We dare not be satisfied with our own salvation alone. We must be conscientious, and realize our responsibility for the evangelization of Japan, nay, even for the evangelization of the whole world. We must be witnesses to the ends of the earth. We must regard the production by Christianity of cultivated leaders as one of the successes of evangelistic work. Christians in Japan, filled with the reforming spirit from the earliest period, endeavoured to apply the principles of Christ in political as well as business circles in order to uplift society and raise the position of the Government. For example they were very anxious to open the first Imperial Diet with Christian prayer.

Even now, after fifty years, this ideal has not yet been realized, so we can appreciate how intense was the missionary spirit of the Christians of that day in spite of the persecutions and opposition of that early apostolic age in Japan.

The class which has not yet had the privilege of hearing the Gospel is the agricultural population scattered in villages and towns throughout the country. This agricultural population forms 70% of the entire Japanese nation. The next gate for the entrance of the Gospel truth that has not been opened is that to the commercial and industrial classes.

Or, again, there are many fishermen along the coasts of Japan who are unreached. Evangelistic efforts have hitherto been mostly among professional men in the metropolis or other cities, e.g., officials, physicians, attorneys, school teachers, etc. Still more, serious converts are most numerous among the moving population in the country, but a comparatively small number of Christians is to be found among the families permanently settled in each locality.

To tell the truth, evangelization has never yet touched the classes which form the backbone of the nation. These classes—farmers and fishermen—as natives of the land are mostly conservative and in general have not had much education. They are very superstitious, while their economic condition is such that they enjoy but little of the gracious advantages of civilization either materially or spiritually. Therefore we ought not to neglect evangelistic efforts in the rural destricts.

Frankly speaking, the evangelistic projects of today are somewhat deficient in careful planning. For instance, before starting such movements in a given locality, we should first consider the geographical and economic conditions and then send the right man to the right place. This is not always done.

Often by a mere chance, some slender chain of circumstances, or some slight connection or even for the sake of competing with another denomination, a church is organized in a locality without much prospect of future success; or again, an evangelist is sent to a place without the necessary means for sustaining the work until it can become self-supporting; indeed, there is some evidence that enterprises have been started on a mere impulse without proper provision for continued evangelistic work. Thus one preaching establishment was opened in the morning and closed in

the evening! An evangelist is sent today and tomorrow he is called back. A still worse example is that of a person who starts an enterprise in a place called "A," the work does not last, within less than a year he thinks the place hopeless and so he turns to another place called "B." We cannot say such an enterprise is one of conviction. Evangelistic work hereafter, should not be indiscriminately extended everywhere, but should be concentrated on places already started and should aim at deepening these foundaations. It is no good doing the work at all unless we are prepared to make thorough preparations and use good methods. I consider it specially important that we do evangelistic work in rural districts. Such work requires patience. Those who go to the rural districts must go prepared to stay five or ten years, nay, even to devote their whole lives to one place, if necessary. The National Christian Council of Japan has already paid timely attention to the evangelization of and educational efforts in rural districts and has published the results of the investigation. According to this investigation, it is recommended that Christian missionaries should not reside in large cities only, as today, but remove to the small country towns and start evangelistic enterprises in the neighbourhood.

The rural sections in our country are in truth the sources of our national life. The customs and manners of country folk are comparatively simple and sincere and they are generally docile. And, as facts show, from olden times, our most noted and meritorious men have come mostly from the rural districts. According to statistics, most of those who are engaged in evangelistic work are young men who obtained their first Christian impressions in the quiet of the country. In the light of these facts we must devote more mind and energy to the work in these districts. We must really covet the many opportunities these country places afford.

Of course such work is by no means easy, but I think that we should be more successful if we paid greater attention to these regions. The usual tendency in Protestant Church work is to assemble a mass of people in a spacious hall, and preach to them, but we seem often to overlook the importance of individual itinerating—going forth with sandals and staff.

As to practical methods of rural evangelism, it would be better to go forth simply with sandals or gaiters on, or riding a bicycle,

and visit from house to house; or if one should find a Christian family, to get that home opened for a gathering of enquirers or persons interested in religion; it might be advisable to hold a Bible study or class meeting or religious lecture meeting first. It would sometimes be feasible to get local Christians to hold a popular lecture meeting with the aim of moral and spiritual culture in a temple or school or private house, or perhaps it might be wise to establish a night school, or a social study group. Or again, it might be desirable to open first a reading room, or provide high-grade amusements, or start a club—all of which things are beneficial for social education.

Another strong reason for emphasizing the necessity of rural evangelization is the condition of women in these regions.

To take an example. Usually if a non-Christian woman meets with some exciting experience or is faced with a difficult situation she instantly goes to a fortune-teller, or depends for advice on the drawing of a written oracle before some temple or shrine; sometimes she will buy a charm or a talisman to soothe her anxieties. It is a surprising fact that superstition should be so strong among women in the country, but it reveals the widespread spiritual unrest prevalent among them. Some Japanese women of the old type, who have been educated on the "Onna-Daigaku" (a compendium of woman's education) are not freely permitted to go out from their homes. I am reminded here of a singular case in point: when with the late Bishop Honda, I once went to a country place in Kanagawa prefecture to hold a women's religious meeting at the home of a leading Christian in the town, we were surprised to note the presence of an unusual number of women. It was said to be a record attendance in the history of the town. At that time, incredible as it appears, we were informed by a lady in the audience that it was her first chance to go out of her house since she had married and come to reside in it. This shows that we must not wait for women to come to public meetings but must evangelize them in their homes.

Now, how shall we endeavour to reach non-Christian women? Of course, it would be best for women to lead women; but women workers alone are too few to accomplish much. Hence all Christian women should feel their personal responsibility to lead their sisters one by one. It is also desirable, I think, to organize a Women's Home Mission Society, and perhaps also a Foreign Mis-

sionary society, to aid missionary work among women. It seems to me, however, that to promote individual missionary effort is the wisest method of working. Let me give a good example of unexpected success due to a woman's personal efforts. Mrs. Okue first led her husband to Christ. Then he led Shunpei Homma, a stone mason. Homma then led Miss Aiko Zako, the authoress of "Fuseya-no-Akebono" or "Dawn in a Lowly Cottage," a book which has not only been a valuable literary contribution, but is also still a missionary force of real value.

As our old adage reads, "If you enter a town, follow its customs and manners"; we, too, should act like Jews or Romans in order to win the hearts of such women. By studying their circumstances we should feel a real sympathy with them. Tact and wisdom attract people. We need true wisdom to understand human nature well; when we prepare to preach the gospel we should ever bear in mind that "One man's meat is another man's poison." I believe that house-to-house visitation and individual prayer are very effective methods in evangelistic efforts among women. We can save the homes through the women, and the children through them too. If we keep the children under our Christian influence, all Japan, aye, and the world itself, will be gradually won for Christ. Missionary work among women is necessary everywhere, but especially among those in rural districts.

The present condition of Japan is hopeful for her evangelization. The spiritual attitude is more favourable, the door for missionary work is wider open, wherever we go, then ever before, and those who are eager to listen to the glad tidings are increasing day by day. The general public sentiment is favourable toward Christianity. Women are attending church services, eager to listen to Christian preaching. Two-thirds of the pews in our churches are occupied by women. The young people, too, are on the increase. Nowadays people in business circles, even, have begun to knock at the church door, seeking religious truth. Wherever we go Government schools welcome Christianity, or at least Christian preachers. At present, the high schools (koto-gakko), the special schools (semmon-gakko) and those of lower grade are favourable, but the gates of the highest educational institutions are not yet open to Christianity.

In November of last year, when the nation-wide evangelistic campaign was being carried on under the auspices of the National

Christian Council of Japan at Saseho, Kyushu, the meetings were held in both the Naval College and Memorial Hall in the precincts of the Saseho Naval Arsenal. The Admiralty has never hitherto opened these buildings for Shinto or Buddhist meetings but on this occasion we were not only freely permitted to preach Christianity but every service was performed with religious observances without any objection being raised.

The four speakers sent to Saseho preached the essentials of Christianity without any attempt to camouflage them to an andience of over a thousand, who all listened respectfully without making any attempt at disturbance. There were some among them, even, who loudly applauded, crying out: "This is the truth, the words of one who loves Japan. We agree with it." That Christian meetings were held within the precincts of the Admiralty for the first time in history was a notable occurrence. We can even say that the day was, in truth, a red-letter day in the history of Christianity in Japan, the more so when we consider that it was just at the critical time after the passage of the Exclusion Clause, when the Japanese-American problem was in a most complicated and difficult state. Take another example elsewhere, from the Hoku-riku and Sanyo, where Buddhism is already entrenched and the whole tendency is inclined to be conservative. Christianity was really welcome even there. Schools, public halls, auditoriums and Chambers of Commerce were all offered to us to use for our religious meetings, and representatives of the educated classes attended without hesitation and listened earnestly to our Christian message.

In April, 1925, the Christian Culture Association invited the principals of the elementary schools in Tokyo—over 150—to the Aoyama-Hall for an informal exchange of views on the problems connected with religious education in elementary schools. The principals present responded with one voice: "We welcome you representatives of the Christian Church to our institutions for the purpose of educating our children, and of helping forward their religious life by means of lectures, songs and hymns. All our school doors are wide open to you. Please do not hesitate to come." It is a very striking and hopeful fact that the head officials of elementary education in the metropolis show such an attitude, and as educationalists encourage us to inculcate religious ideas in their children.

It is also a strange and new feature that presidents of girls'

high schools in a recent comference, declared the necessity of nourishing religious faith; or again that a conference composed of presidents of "one-course" colleges, polytechnic and the like, should pass a resolution that for developing a manly character they considered that religious culture was necessary, and should present it to the Minister of Education. At the end of 1924, H. I. M. the Empress, in order to see for herself the characteristics of Christian education, graciously visited the Doshisha Christian Girls' School and joined in a Christian service held on that occasion. It is the first time that such a thing has been done since Christianity was introduced into Japan. For the Department of Home Affairs as well as that of Education to recognize and give assistance to our national evangelistic campaign is evidence enough of the change in the times. The spirit of the age is challenging Christianity now. The church must rise up and boldly meet this challenge. But for this, we need faith, courage and patience. Yes, today is the time for us to initiate suitable missionary measures to meet the demands of the age.

I would like to enumerate just here my impressions as to the strong and weak points of the recent campaign carried on by the National Christian Council; first the strong points:

1. At the time when the Japanese-American problem became acute and the public thought that Christianity was doomed in Japan, I believe that it created a good understanding of Christianity among the leaders of the nation. At that time, our Government was eagerly doing all it could to counteract the invasion of ultra-radical thought from abroad, and our Christian Movement directly and indirectly contributed somewhat to this end. This was the chief reason why our campaign was backed by the officials of the Departments of Education and Home Affairs.

2. The spirit of union and co-operation was promoted among the churches in the various localities, and this did much to create a consciousness of our essential unity as Christians.

On the other hand, referring to the weak points of the campaign, I should say:

1. The help of laymen was not made use of to the extent that it might have been. In former campaigns of this kind laymen have gone out in bands; on this occasion Messrs. Nagao and Tagawa were practically the only two who took part.

2. Not so many types of non-Christians were reached as might

have been. Students, women, teachers and officials were represented, but business men, members of the wealthier classes and those belonging to the labouring class were few.

3. "Men are needed to propagate principles." So our proverb runs. Success depends on the right man in the right place. Is it possible that a third cause of failure was our failure to get the strongest speakers—men of power? One criticism that was made was that some of the campaigners discussed politics or gave a sort of introduction to Christian truth without getting to grips with the vital principles of the Gospel.

These lessons are all of the utmost value to us as we face the new situation such as I have outlined it above.

I have already said a good deal about work in the country; I should like now to say a few words about work in the cities and towns of Japan. Such work, of course, is very necesssary, for in a way it affects the whole country. Tokyo may well be described as the "203-Metre Hill" of the whole campaign. No one denomination is sufficiently strong to undertake this work by itself; it is essential that we unite in this work. Further, we need to show greater originality in our methods. For example, such a meeting as might be held in the Hibiya park open-air auditorium with a trained choir of three to five hundred voices would be of real value.

Again we must be mindful of certain classes who are not ordinarily reached in our work, e. g. the merchant and labouring classes, who form the backbone of the nation, — the pure-bred city folk, as distinct from those who have come in from the country. We need to employ such methods as will appeal to these types. The educated classes, professional or student, demand that we present the Gospel in a way that attracts them. For all this sort of work cooperation is needed, a cooperation which has not as its primary object the increase of denominational membership, but one whose aim is to evangelize Japan as a whole.

In closing this article I think I should give some attention to the question of the position of the foreign missionary in all this. We hear it said nowadays that missionaries are no longer needed in Japan; that the best type of young people are looking to China and India and not to Japan for their fields of labour. I think this desire for a sudden change is due to a lack of knowledge of the situation. In time, of course, missionaries will not be needed, but that time is not yet; it is still premature to make such a change.

The indigenous churches will sooner or later be self-supporting and independent of foreign aid, but in the meantime they are responsible for the evangelization of the unreached millions in Japan who are still outside the churches, and in this work, as pioneers, the missionary has a big part to play. Hokkaido, for example, is calling for workers. No extensive effort has yet been made there. Virgin fields still await the sower. New missionary contingents are still needed in addition to those already here. A Church of a quarter of a million is still too small to attempt the evangelization of sixty millions.

The special work for which missionaries are needed today are first, as I have said above, pioneer work in the country. Then we need the help of literary and social experts. But above all we need the help of young consecrated talented people for the whole campaign. There are some who think that missionaries will be needed for the next quarter or even half century. It is sufficient to say "for the time being," even though it is an indefinite phrase. The main point is that missionaries are needed and that the Japanese are anxious to cooperate with them.

But in this connection the question of the method of cooperation arises. Different denominations employ different systems, and it is therefore difficult to draw a hard and fast line. The essential point is that the relations must be wholly mutual, praise and blame being shared alike. Missionary and Japanese minister should receive the same treatment, as equals; even though the present position may be due largely to the efficient help rendered by the foreigners, yet native coadjutors should not be overlooked. There have been cases of lack of harmony between Japanese and foreign workers, but the wiser missionaries have been content to take the second place and the Japanese have appreciated this action and cooperation has been all the easier.

The late Dr. Davis, a missionary of the American Board and founder with Dr. Niishima of the Doshisha University, made the following statement some fifteen years ago: "Foreign missionaries should not be directors, organizers and commanders but cooperators. If necessary they should occupy places secondary to their Japanese brethren."

What type of missionary, then, do we need for Japan? What should be his qualifications?

1. A man of personality, solid, dignified and trustworthy, not nervous or easily upset.

2. A man zealous in evangelization; single in aim.

3. A man who thoroughly understands Japanese psychology. The Japanese are sensitive, intelligent and appreciate courtesy.

4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.

5. Broad-mindedness is absolutely essential; a Great Heart will easily win the hearts of the people.

It is true that relations are changing, for Japanese are rising to positions of leadership in the church, but the above qualifications still stand. Though the missionary will perhaps feel "He must increase and I must decrease," yet we are still eagerly desirous that our foreign brothers will continue with us in the Gospel work in Japan, and assist the indigenous church to become strong and independent. We remember with gratitude the sweet fellowship of the past, how we travelled together, rested in the same inn, preached from the same pulpit, prayed together in the same sacred spots. As long as this urgent need of missionary help continues the church should gratefully appreciate the missionary and his unselfish labour. Especially if he puts evangelistic work in the forefront shall we be able to cooperate without fear of difficulty or disagreement.

As I close I look back over the work of the past fifty years. It has been fruitful in a large way, even though the actual number of professing Christians may be small. Those who secretly sympathize with Christian truth are a large host. The opportunity today is indeed one of a "rising tide." We must take it; if we fail it may never come our way again.

But even with good strategy, the best methods, skilful training and all that, without spiritual power no great gains can be made. Our Gospel is not responsible for our lack of success; nor is the work in Japan incomparably difficult. No, the difficulty is not there; it is with us. We must be filled with the Holy Spirit if we are to shake the Empire. We must pray and fast, for we can only advance on our knees.

The Social Task Confronting the Christian Church in Japan

TOYOHIKO KAGAWA

THE Christian Church in the earlier part of the Meiji Era (1870–1890) enjoyed supremacy in the realm of thought. But now that ideas have developed in the non-Christian world, it is not so easy to make this claim amid the clash of opinions. If, hereafter, Christianity is to expand it must be primarily along the ways of love and kindness. Today we are confronted with opportunities in all directions of employing this method. Peasants and fishermen, sailors and miners, consumptives and nurses, and the working classes in general are one and all awaiting this service of love.

The Supremacy of Thought and the Supremacy of Love.

Speaking from my experience of work among the poor during many years, I say definitely that the best way of reaching them is by means of the Medical Mission. Some people think that such missions are no longer necessary in Japan. Medical Missions run by foreigners may possibly be unnecessary, but I feel to an increasing degree the need of such work being undertaken by Japanese. In the slums of Fukiai Shinkawa in Kobe, though for a space of sixteen years I never gave up preaching by the wayside twice every week, yet I should say that I can reckon but few men who became Christians as a result of this method. Most of those whom I was able to lead to Christ were led by personal contact and friendship. There is no reason, therefore to doubt but that a similar proportion will be seen in future and that but few converts will be won though I continue to preach for sixteen years more.

Ministry Among the Poor and the Place of the Medical Mission.

On the other hand if I were to select a method such as that of Medical Missions, which binds men together by personal contacts, I have every reason to hope for good results. Between 30 % and 60 % of the men and women who degrade the streets of the slums are sick. To save them there is no other way than by means of the Medical Mission, which brings us into close contact with them. If we want to give monetary aid to the poor, we have to do it in secret, and even then we are up against the

problem of the ex-prisoner who has become a beggar, whose case presents one of the most perplexing problems that I have had to face during the past ten years. But ministry in the homes of the poor is primarily not one of money; it is above all a spiritual one.

In our country there are at least a million and a half living below the margin line of human subsistence, and it is to save them that we need the patient plodding Medical Mission. We need to send a number of young doctors, filled with the evangelistic spirit, into the streets of the poor to open up Medical Missions in their midst.

In Japan the poor can be divided into two classes, the poor of the city and the poor of the countryside. Those in the former are in the main men and women who have become beggars, but in the country they have always been so, generation after generation. To evangelize these country poor, there is no other method than that of the Medical Mission. Most of the doctors in Japan are to be found in the cities, though 75 % of the people live in the country. Villages have but few doctors comparatively. In my connection with the peasants' guilds, often and often have I had requests for doctors.

I do not say that Japan has no doctors; but doctors filled with love and kindness are all too rare. To evangelize the poor such doctors are wanted. The need is everywhere the same, whether among the working classes or in the villages of the fisherfolk, in the homes of the miners and the peasants, and among the thousands who dwell in boats. Doctors in Japan today are not so overflowing with love as to render Medical Missions unnecessary.

Work Among Consumptives.

A task closely connected with that of Medical Missions is work among consumptives and nurses. In Japan it is estimated that 85,000 people die every year of consumption. There are ten times that number suffering from it. Many of these need help. Mr. Matsuda, the Head of the Consumptives' Hospital run by the Salvation Army, reckons that there are nearly ten thousand people in Tokyo alone who need free treatment. To plan for the salvation of the victims of this fell disease is one of the great tasks confronting the Christian Church in Japan. It cannot be done by ordinary doctors; we need to cultivate the special physician with the evangelistic spirit, who will give himself for these people.

Similarly by imbuing the numberless nurses with the Spirit of Jesus, we can make them, too, light-bearers to their patients in their misery.

Work Amongst the Working Classes.

A very necessary institution in the evangelization of the working classes is the Settlement. We need today many religious social settlements based on the lines on which Browning Hall in London is run. In such settlements there should be various ways provided for bringing cheer into the lonely lives of the working man, who goes forth day by day to his task in the city. A big plant is not necessary; it is better to follow the plans as adopted by the McAll Mission in Paris for improving the labourers' districts in that city, and set up here and there small evangelistic settlement-houses. It is said that Mr. McAll established some sixty-three such in one district in Paris. He has given us a fine example to follow.

In the large cities a very urgent matter is that of providing clean and good boarding-houses for labourers. If we can make such a place a self-dependent institution, manned by two or three strong Christians, I think we have a very interesting field for work. Such boarding-houses should not hold more than thirty men at one time; it would be better so far as results are concerned if there were not more than ten, for then the religious atmosphere could be made a more real thing. I have two such houses in Honjo Ward in Tokyo. One, which contains some fifty men, is a comparative failure. It is almost impossible to maintain the religious atmosphere. The other in which there are only seven or eight is much more satisfactory. The "Band of Jesus" in Kobe have such a centre in which seven or eight men live, sharing a common life, and every one of these has become a Christian. I want to establish ten such boarding-houses, centering round the Shikanjima settlement, which has recently been put up. We could do much to strengthen the Christian impact on this land by establishing such houses in all directions. There is today a quickening of the social instinct and the spirit of service among young men in many directions and if the churches can only avail themselves of this the results might be great.

As the level of thought and learning rises among these labourers by means of classes for Sunday school teachers every Sunday it is possible to make them keen and first-rate teachers them-

selves, and so the boarding-houses can be transformed into a Sunday school and become an evangelistic centre for the neighbourhood.

Such boarding-houses are equally necessary for women labourers, and they have even greater hope of becoming strong religious centres.

Among the peasant classes such boarding-houses might be established in the pastor's house and thereby provide accommodation for the younger men of the village.

Work in the Villages and the Peasants' School.

If we wish to begin work in the villages, the first need is to train up leaders. Leaders are best trained in the peasants' school. The peasants should centre round the village church. Of course the ideal would be to have a school-building and boarding-house costing some twenty or thirty thousand yen. But if such is impossible it will suffice to have a peasants' school, which can also be used as a church. In my opinion rather than building a church, which is used for worship and sermon once a week, it would be better to establish peasants' schools, which can be used every day and every night, and also as church. Denmark affords us a good lesson as to how these peasant schools should be run. In winter when the farmers are not busy the school is open to the young men of the village; when they are busy then the girls go.

In the poor villages of Japan, city-like methods of doing work are almost devoid of meaning. They suggest too much the bourgeois style of living, and are unintelligible to the country folk. A pastor who preaches once a week and for the rest of his time retires to his study to read books is beyond them. The villagers of Japan have seen so much of the Buddhist monks that they do not understand the psychology of ministers who get on their bicycles and visit them in their homes. But if such a minister were to gather together the young men of the village and establish an educational institution, he would do much to win the confidence of the villagers. At all events it seems to me that country evangelistic work should develop along these lines.

Social Work Inside the Church Itself.

As for the social work inside the Church itself, a guild of mutual aid is one of the most urgent things required today. In popular opinion Christian words and Christian deeds do not seem quite to tally. From outside Christians seem to love one another all right, but you get inside and you find them divided into denominations

and classes, and wholly devoid of the spirit of cooperation. This condition demands correction. A sense of fellowship may be found. A group of Christians in Tokyo have organized a guild of mutual financial aid. I hope their example may be copied all through the country, so that if a Christian is ill or out of work he need not be filled with anxiety about the future.

In the small block of Tanimachi in Ushigome Ward, Tokyo, the Baptist, Congregational, and Presbyterian Churches are all crowded into one narrow area and have no relation whatever with one another. If they could get some means of mutual love and mutual aid it would be a comparatively easy task for them to evangelize their neighbourhood.

Much more might he said about the social tasks confronting the Christian Church in Japan, but it has not strength at present to shoulder them so I will not say more. If the Church only puts forth its full strength along some of the directions which I have outlined above, during the next ten years we should see some wonderful progress in the evangelization of Japan.

The Educational Task before the Christian Church in Japan

E. TAKASUGI

I

THE PAST

THREESCORE years have barely passed since Japan was admitted into the comity of civilized nations, but what wonderful achievements she has accomplished! With all the modern inventions and improvements in her service, with her constitutional government, and with her indefatigable zeal for the things better and nobler she has steadily made her way toward the first rank of the world's greatest nations. To-day Japan is a world-power. This distinction she has largely earned through her educational system.

Prior to the Restoration Era (1867) Japan did not have anything like a modern educational system. Teaching was fragmentary and rather unsatisfactory in its method. Only the sons and daughters of the "samurai" were fortunate enough to enjoy any cultural advantages, while a few children of the farmers, shopkeepers, and mechanics were able to share the privileges of schooling.

Children of 7–15 years of age were taught the three R's in private elementary schools commonly called "Tera-koya" (Temple-rooms). For centuries during the days of war the Buddhist monks were the keepers of letters as were the clergy in the Dark Ages in Europe. Later the retired "samurai" and the "ronin" (the wandering "samurai") joined the ranks of teachers. As the number of pupils in these schools rarely passed 100 the relation between teacher and pupil was exceedingly happy, often reminding one of the communion between the faithful pastor and his loyal flock in the West. Some 800 "Tera-koyas" were in existence in Tokyo in the early seventies, and it is generally admitted that at least 27,000 of these schools were scattered all over the Empire at that time.

The advanced students were promoted to the higher institutions established in castle-towns by the "daimyo" (feudal lords). These halls of learning were well equipped with men and money.

The Chinese classics were the chief study; but mathematics was not neglected among the students. Many proved themselves excellent essayists in Chinese; and some were efficient in Chinese versification with 20, 28 or more characters. The women reared in the aristocratic families distinguished themselves as poetesses, but their poems were composed of thirty-one letters of the Japanese alphabet; and it is surprising to find them so perfectly expressing their sentiments of love, pathos, or aspiration within the extremely narrow limits of the prescribed lines.

At the time of the downfall of the Tokugawa Shogunate in 1867 there were 228 of these institutions in different provinces with an average attendance of 300 students in each place, making a total of 68,000 in round numbers. It must not be forgotten that these young men also practiced fencing, "jujitsu," archery, horsemanship, and the art of the spearman. These manly exercises developed their constitution and incidentally prepared them for the service of their country in the time of war.

II

THE MODERN EDUCATIONAL SYSTEM IN JAPAN

Count Takato Oki was the first statesman who surprised the people of the Island Empire with his bold plan of universal education in Japan. In 1872 he announced his intention to establish 8 universities, 256 colleges and high schools, and 53,760 common schools throughout the entire land of Japan. Indeed it seemed as though he were trying to build up all these out of nothing, without anything to rely upon. But he was exceedingly sanguine and did not spare his energies in order to realize his ambitious dream. He invited prominent American educators and requested them to establish normal schools and other institutions of learning in Japan; and he dared even to tell them that they could have perfect freedom in the organization of these institutions in adopting western habits and practices, regardless of Japanese customs and sentiments.

The first normal school in Japan was established in Aoyama, Tokyo, in 1872, by Professor M. M. Scott. In this good work he was assisted by Dr. David Murray of Delaware. The latter was the dean of the Tokyo Normal School for six years from 1873 to 1879,

and did efficient service in the organization of the first university in Japan.

Strange things happened at times during the pioneer period of Japanese education. Youths were admitted into the university before even the elementary schools were organized, but these Americans seemed to take them as a matter of course in the antipodal land of Japan. Text-books used in the university were mostly in English, and those in the common schools were generally translations of the American text-books. One would find in the old readers such texts as—" God is the Lord of heaven and earth, and man the head of all creatures." "Liquor and tobacco are injurious to health." And again, "Never grudge your labour when you work; and when you eat never eat to satiety." It seems as though America were shipped over to Japan in its entirety!

The original Act of education has been revised many times since then; and today the Government is as zealous as ever before to carry out its highest ideal to bless the nation with the best system of education. Education in Japan is compulsory, and children are required to attend school for six years beginning at the age of six. The time is now ripe to lengthen the period of compulsory attendance by two years; and it is encouraging to see that the average attendance of children of school age is above 98%.

Six years in the primary school, five years in the middle school, three in the college or "koto-gakko" (higher school ranking between the middle school and the university), and three or four years in the university serve to complete the scholastic life of Japanese students. It will not be necessary to add that some remain in the graduate school for more than three years doing research work for their doctor's degree.

Some enter the normal schools after they finish their preliminary study in the primary schools, and remain there for five years to qualify for positions as common school teachers, or to prepare for the higher normal school to equip themselves for teaching in the secondary schools. There are also industrial schools for the students of commerce, technology, and agriculture, both elementary and advanced. Professional education is given in the special schools, colleges, and universities. The admission to the first named is permitted to the graduates of the middle schools, while the graduates of the "koto-gakko" can apply for admission to the college or university, but the number admitted is limited.

The oldest and best developed university is the Tokyo Imperial University with its seven colleges of Law, Medicine, Engineering, Literature, Science, Economics, and Agriculture: and the youngest is the Keijo Imperial University with its two faculties of Agriculture, and Law and Letters. The four other Imperial Universities in Kyoto, Fukuoka, Sendai, and Sapporo complete the list of six Imperial Universities in Japan. There are also five "Tankwa" (Single Course) National Colleges under the direct surveillance of the Imperial Government. Twenty-nine higher schools, sixty-one Government and seventy-seven private industrial and special schools, and 1,852 secondary schools for boys and girls together with hundreds of other institutions both public and private bring up the number of students to a million strong, not to mention the ten millions of pupils in the primary schools. And when one thinks of what a great responsibility lies upon one's shoulders to lead the millions of the coming generation aright one can but bow one's head in awe and humiliation!

Indeed half a century of intense and assiduous application to education has more than enabled Japan to realize the dream of Count Oki. Yes, it seems like a miracle! Let me quote the 49th annual report of the Educational Department concerning the status of primary and secondary schools in 1921–1922. On that date there were in Japan 94,608 schools with 197,672 teachers and 10,298,933 pupils: and 1,550 high schools with 23,051 teachers and 520,041 scholars. The school buildings built in western style are spacious and bright, and have good ventilation. They are well equipped with laboratories and up-to-date apparatus; teachers are mainly graduates of the normal and higher normal schools, colleges, and universities, well trained and with fair experience in the work. And so the work has advanced steadily, and practically every subject taught in the Western schools is being covered here with striking results.

The same may be said of the professors in the higher institutions of learning. Only the difference here is that the majority of those professors hold higher degrees and have studied and travelled in the countries of the West. These men, with splendid libraries and plenty of time at their service, can prepare their lectures thoroughly, and prove themselves masters of their own trade and leaders in seminary or laboratory.

Thus when the young people begin their life work at about

the age of twenty-four or five they are fairly well equipped for the battle to win their laurels.

But before I proceed further let me speak a little of the less bright side of Japanese educational work.

III

THE DEFECTS IN JAPANESE EDUCATION

In their zeal to assimilate Western civilization the Japanese did not have time to distinguish the essential from the accidental, and as might be expected they were lured to adopt material improvements rather than spiritual. They built schools everywhere, as they thought knowledge was power, and that knowledge could be received and given only in the school. "Seek knowledge overseas on a large scale" was part of the very first Imperial Message given by the late Emperor Meiji of Restoration fame. And the people vied one with another to fulfil the great command, but in doing so they had only a forward gaze, and not an upward look. The result was that they did not have much time for meditation and introspection. The time-honoured Bushido soon left them; in its place rushed in the utilitarian philosophy of Bentham, making the people literally materialistic. The gods were dead in Japan,—at least so it was with the benighted millions for the past fifty years. Temples and shrines were good places for fools, they thought; periodic observance of religious forms, therefore, came to be but an empty service. Hypocrisy in the enlightened heights, debauchery among the rich, sham decorum in the proletarian class, and dishonesty in business and politics all pointed to the awful state of dark Japan during the period. What can you expect of the people at such a sad time? A little boy when once asked what a teacher was answered that he was a tool to convey knowledge. A sad definition that! but obviously the little fellow did not have any respect for his teacher as a person worthy of his trust and admiration, and I fear the teacher did not consider himself as such either.

In 30 out of 48 states in America the pupils in the grammar and high schools do not receive any religious instruction in school, as the Church and the State are considered separate, but a large proportion of the teachers are Christians; so are the masters in British schools. Thus the children there feel the benign influence

of their teachers constantly and are able to mould their characters after the manner of the Great Teacher Himself. When they enter colleges and universities they can receive instruction from the men duly appointed for spiritual work both in the chapel and dormitory. Especially in England students are kept under surveillance of their tutors, who endeavour to make perfect gentlemen out of their trust. In this they have been not unsuccessful, notably so in the two oldest universities of Oxford and Cambridge. They are gentlemen in the first place, and then scholars, so that either at home or in the world they are free, and have held before them high ideals of service for God and men.

Such we do not find in Japan, search widely as we may. All through from the primary schools to the university, teachers merely instruct their pupils, and professors only lecture on various subjects. True, they give occasional talks on morals, but these do not have any genuine ring in them. Nay, words without love or living experience are simply "noisy gongs or clanging cymbals." The mischief is that the Japanese students do not enjoy that link of followship existing between master and scholar in the West. The Japanese dormitories are mere living rooms of students without any of the cheer and spiritual uplift that comes from their elders. Thus the students in Japan suffer a great loss through these defects in the educational system.

IV

AMERICA IN JAPANESE EDUCATION

Honour is due to the American educators in Japan, especially to those indefatigable toilers who worked and laboured to place Japan on a solid foundation during the formative period of her education. Names like Fenollosa, Morse, Mendenhall, David Murray, and Ladd are familiar in Government circles as capable American educators who rendered a great service to Japan; but we must not forget also such names as Guido Verbeck, Samuel Rollins Brown, and J. H. Ballagh. The latter probably did not shine in the high places as full-fledged educators, but their words dropped in private conversation or in friendly chat were destined to influence men like Prince Ito, Marquis Okuma, Marquis Inouye, and hosts of distinguished men in political and religious circles. In the early seventies Captain Janes went to Kumamoto, and out

of the Kumamoto Band organized under him came the leaders of the Congregational Church in Japan: John Ing went to Hirosaki and from thence came the original members of the Methodist Church: Brown and Ballagh taught in Yokohama, and the foundation of the Presbyterian Church in Japan was laid by their converts: Clark came to Sapporo, and he made his name immortal by his farewell words, —"Boys, be ambitious,"— and by his faithful Christian disciples like Sato, Nitobe, Uchimura, and Miyabe.

Missionaries acted in a statesmanlike way in the task of winning Japan for Christ, when they established mission-schools in the leading cities all over the Empire in the early seventies. In spite of imperfections in equipment and in the teaching staff in those pioneer days, it is impossible to over-estimate the great contributions they have made to Japan. Indeed in their Christian influence and in their excellent service in training the better type of Japanese students as masters in English, missionary teachers have had matchless success. As the attendance in these schools was very small in those days the teachers naturally had more contact with their pupils, so that the youngsters were more easily influenced by their enthusiasm, both in life and in character. They had better opportunities, too, of talking with their teachers. That in itself gave them better drill in English speaking, and for some years it was almost impossible to find any superior student of English who had not been connected with a mission-school at one time or other in his life.

It is especially important to note that the first schools organized for girls in Japan have been by the Christian missionaries. As for centuries the women in Japan had been placed in subordination to men the education of women was long neglected even after boys' schools had been begun in earnest. The higher education of girls in Japan was thus in the hands of missionaries for many years. For a long time the mission-schools were highly recommended even by the opponents of Christianity as the safest abode for their daughters. There they learned English and letters and science: there they imbibed the noble spirit of Christ through the lives of their teachers; yes, there they learned the precious rights and supreme duties of women in equality with men. In fact women's status in Japan was decidedly improved through the mission-schools for girls throughout the empire.

In the Y. W. C. A., in temperance work, as editors of papers, in the kindergarten, as teachers of English, in the diverse fields of social service, and as the queen of the home, yes, no matter where they have been placed, the graduates of these schools have acquitted themselves splendidly, and to the glory of their alma mater.

Missionaries again have a large share in the theological education of Japanese clergy. Except the one seminary established by the late Rev. M. Uyemura, all the theological schools of any name in Japan are under the patronage of missionary societies: Thus with the rare exception of a few foreign-trained scholars and pastors the majority of the Christian workers in Japan have been students in these theological schools. This means that the general care and nurture of the Japanese Christians have thus far been greatly influenced by the missionaries. Even now a few missionary-professors still remain in theological seminaries working alongside Japanese professors who were their students in the years gone by.

V

CONCLUSION

Now to conclude. The future of Japanese education is not altogether bright. We do not find much religion in our schools; and education without God and Christ is not ideal. Something must be done, and that soon. The mission-schools do not wield as strong an influence as they did years ago. They have lost the old spirit of bold venture. In their zeal to comply with the Government requirements they have forfeited much of their power—a Samson without locks of hair, so to speak. Have the missionaries lost their old enthusiasm to win their students? or have the non-Christian members in the faculty outrun the spiritual, ousting their religious influence? That there are many learned professors without Christian heart or conviction, or worse still with antipathy to Christianity, in these mission-schools does not speak well for the spiritual influence in these institutions. May it not be wiser to resist the tendency to lift middle schools to "koto-gakko," and "koto-gakko" to university grade so long as it is not possible to get genuine and outstanding Christian professors? The Christians in Japan, both native and missionary, seem to have

rushed after empty names rather than things real and more substantial. Bricks and stone they have piled up imposingly in their college campus, but do power and personality make it holy ground? Pity it is indeed! Why should we not endeavour to achieve more in quality than in quantity? Better sell out your mission-schools to money-making corporations, I say, if you cannot win souls for Christ in your magnificent halls of brick and stone.

There is another important point. I will not go so far as to say that the mission-schools get only the dregs of students; but nowadays the pick of the boys especially and also the girls are more anxious to enter the Government and public institutions where the teachers are, in the main, stronger and the equipment is usually better, than to go to mission schools. And yet there are some exceptions as in the case of the Gyosei-Gakko which is under the management of the French Roman Catholics. It is probably the best equipped private school in Japan, and as is naturally to be expected it has a crowd of applicants, the very best of students. The influence that the spiritual teachers wield in that school is marvellous, so much so that it has earned a nation-wide respect.

And why should we not duplicate this in our Protestant schools? Let us try by all means to organize a few but only the very best of middle schools and "koto-gakko" in our leading cities instead of vainly striving to establish professional colleges that can be left in the hands of more competent organizations for some years to come. Limit the number of students in each to below six hundred so that the closest contact may be kept by the professors with the students as in the colleges in Eton and Harrow. Once the strength of these schools is recognized, thousands of the pick of students will rush for admission, and the servants of God will have golden opportunities of influencing them to their lasting benefit.

Japan is still far behind in the higher education of women. Here is a great work the Church can do at this critical time. The Tokyo Women's College has been launched auspiciously, and it has already gained the whole-hearted confidence of the general public. Christian life and character somehow seem to abide in that quiet quarter. Why not multiply the same by three and four in the strategic points throughout the Land of the Mikado? Save the

cultured women in Japan unto the uttermost, and you will redeem the land for His kingdom.

Unlike the seats of Western universities the social atmosphere of the Japanese university towns is anything but good and cheering. There is hardly any healthy resort for lonely students to beguile their tedium; no noble society of the gentle sex to delight their hearts, nor any refined amusement without some inherent temptation. To cap it all, the lodging houses are often murky and dirty, while even the dormitories are bare sleeping places without any urge of cheer, comfort, and aspiration which one finds in the hostels in Princeton, Yale, and Harvard in America, and in Oxford and Cambridge in Great Britain. Given royal residences like these with their tutors and guardians, I am sure the student life in Japan will be transformed as never before. Years ago when the Inter-Church Commission of Survey and Inspection came to Japan to decide upon the urgent work of Japan the one great work they agreed upon for Sapporo was to establish a hostel for the University students in the romantic city of Clark and of his boys. To-day this claim is stronger than ever. Her enrolment of one thousand students has now doubled; the University has now three faculties instead of one, with a prospect of having two more colleges in the near future. Surely the Church in the West can do a great work for Japan through hostels for university students in different cities!

Another strategic enterprise, now much overdue, is to build a large gymnasium like one in Harvard University for the boys in Sapporo, the Edinburgh of Japan. That was agreed upon by Mr. Galen M. Fisher, for a long time the General Secretary of the Y. M. C. A. in Japan. That was a short time before the Great War. He had received the consent of Dr. John R. Mott as well as the hearty support of the national association in America in this great enterprise, but the war and its aftermath caused the plan to fall through. I still hold, however, that Christian hostels and Christian gymnasiums are mighty bulwarks to save Japanese students from ruin and temptation for the Kingdom of God, the more so since we cannot expect such institutions at the hands of the Imperial Government nor from the nonchalant Japanese people.

With ideal gymnasiums possessing up-to-date apparatus and fully consecrated men of grit and gumption, and with Christian hostels with leaders of burning zeal like Clark, student life in

Japan would be transformed. Oh, how I wish that the Church in America and Great Britain might see the importance of such work in Japan and come to her help at once!

Some folk may argue that the day of the missionary evangelist is gone forever as the native preachers can do the work with a fuller knowledge of their own people and in their own tongue, but whether that view is correct or not, there is no doubt but that there is big scope yet for the missionary in the diverse institutions of learning whether Government or private, where he can work with great success. For as I said above Japan is still very young to have men of sterling character; and the great nations of Britain and America blessed by the benign influence of Christ for centuries can well afford to help Japan with deeds of love and service. Yes, give us more men of genuine character, full of faith and grace, and the future of Japan is sure.

The Ministerial Task before the Church

Y. CHIBA

THE life and glory of religion is its ministry, but too often, alas! the ministry is rather a source of mortification and even spiritual death. So, in Japan, the future of Christianity is greatly dependent upon the quality of its ministry. Though the initial call may come from Heaven and the vocation be among the noblest given to men, yet we must not rely upon celestial forces entirely in the preparation of our young aspirants for service. They must be trained on this earth and by human instruments. We have the example of our Lord to guide us. Did he not keep the apostles at his side for a long period of training before sending them forth to preach?

In surveying the history of Christianity in Japan during the modern epoch what do we find to be the secret of success in this work of preaching the Gospel? Is it not the attention given by the early missionaries to Christian Education? We admire their foresight in not overlooking nor neglecting this important matter. By training Christian leaders for the future they laid sure and firm foundations. This policy has yielded good results in all parts of the non-Christian world but in our country it seems to have been especially wise. This is because our people have always paid great attention to intellectual development, and unless our young preachers are well grounded in the subjects they are to teach, they can never hope to cope with old and well-established religions whose priests are prudent, cultured and thoughtful. If we lacked wise and virtuous leaders the outlook for Christianity would be dark indeed.

What then shall we say is the first duty of the church? Is it not to search for young men whom the voice of God is plainly calling to this work and to assist them to respond? The heavenly call is not lacking in any age, as we know, but the will to hear and obey is often weak. Many stand at the crossroads doubting. Some hear a call but think it is not meant for them. So it is plainly the duty of the church to seek out such, to select and guide them and thus encourage them to heed the call and enter upon active preparation for their mission. it is important to re-

member, however, that the theological school is the place to train ministers, but not the place where they are discovered. They are reared not born in the divinity school. It may be a sacred place, but still we cannot gather grapes of thorns, nor figs of thistles.

Why is it that some localities produce a greater number of candidates for the ministry than others? Is it not due to the atmosphere—material and spiritual—within and without the churches of the places in question, and especially to the wise directing influence and guidance of the pastors of those churches?

But the mission of the church does not end when the candidate has been found. He has still to be educated and to that end schools must be organized and supported. It is true of course that at present a single denomination is not able to organize, equip and carry on such schools without help from foreign missionaries and foreign boards, but sooner or later the day will doubtless come when the churches themselves must be responsible for such schools. Indeed a beginning has already been made by some churches, but in general it is true that theological education is still largely in the hands of Foreign Mission Boards.

In discussing ministerial education let us consider the relative merits of schools at home and abroad for our candidates. In the past many promising young men have been sent abroad for training. Most of those who occupy important positions today and take an active part in directing the affairs of the Church, have been so educated. For some time to come this may be a good and wise policy. But it will not be practicable to educate all our students abroad indefinitely. Some provision for theological schools in Japan must be made.

The next question to be considered is that of denominational *vs.* union seminaries. The latter are economical in men and money, but the attempts at union so far made in our country have not been very successful. True, the single denomination is not capable of furnishing the teachers, libraries and equipment necessary for an up-to-date theological school, but so far the denominations have been unwilling to merge their distinctive characteristics in a union enterprise, and the difficulties have proved greater than the advantages. The few well-established and leading institutions have been especially dubious about the benefits of union on any other basis than that of "Come and unite with us."

Immediately after the great disaster of 1923, it was thought

the time might be favourable for such an union enterprise, but in a short time this idea was seen to be nothing but a dream. The ardour of the advocates of union cooled, and soon two new seminaries were erected on the old plan, and even a third is now said to be projected.

The advantages which are inherent in the denominational school are indeed many and substantial, for theological education is quite in a class by itself and distinct from other professional courses of study. In other professions prescribed courses may be taken in any good school, but it is not so in regard to the ministry. It is not a matter of mere intellectual training; sympathy with the denomination to be served and loyalty to its institutions are also required. The church demands not merely technical knowledge of her ministers, such as theological, biblical and historical courses furnish, but qualities far more important than such training produces. And these ultra-desirable characteristics, the writer thinks, can be secured in a denominational school better than in a union seminary.

Not long ago a certain denomination tried the experiment of having candidates trained in the school of a larger denomination but in the annual meeting of 1925 this plan of cooperation was given up by unanimous vote and the old policy of small-scale sectarian training resumed. What was the reason? Briefly this. It had happened that some of the students from smaller denominations were tempted to give up their own church and join that of the larger denomination. Such a tendency is very natural but no Church can approve of such a course of action on the part of its ministerial students. Denominational loyalty is already well established in our country and the requirements of each church and denomination are perfectly understood and their justice recognized. True, the sectarian tendency is one to be deprecated if it is carried to an extreme, but it is difficult to see how we are to do practical work along ecclesiastical and evangelistic lines without a good degree of denominational *esprit de corps*. While there are a few among the foreign missionaries who earnestly advocate union seminaries now, the great majority of Japanese Christian leaders are agreed in thinking that while as an ideal union is a beautiful thing, existing conditions in Japan today do not permit the realization of this ideal and probably will not for some years to come.

The writer nevertheless desires to have it understood that he favours the inclusion of theological courses for graduate students in any union university that may be established in Japan, because our present theological schools are entirely unequal to the demands made upon them by present-day religious life and thought. For example, a well-equipped theological school includes courses in religious pedagogy, social science, rural evangelization, newspaper evangelization, the evangelization of the proletarian class, etc., but in Japan most of our schools are lacking in such advanced work. Hitherto we have trained ministers chiefly for work among students or certain sections of the middle class population, but today the need of reaching every class is pressing upon us so heavily that it seems absolutely necessary to revise institutions and broaden their scope.

We realize also that we must not confine our efforts to educating pastors only. If we do, we shall find there are not enough churches to supply all our graduates with charges. At present the seminary is developed more than the church, and in some denominations the number of "unemployed" among our graduates are numerous enough to cause some anxiety. A certain denomination is said to have been forced to diminish the number of its candidates for the ministry, in order to carry out the policy of encouraging the formation of independent, self-supporting churches. The natural way of course is that the theological school and the church should advance *pari passu*, but since in the early days the school was intended as a place for the preparation of evangelists, it was necessarily a step in advance of the church, and even so it is today. Yet we must always bear in mind the prime necessity of developing the church.

One of the encouraging aspects of life in Japan at the present day is the attention which is being paid to social work, both public and private, in country, town and city, and also the fact that so many of the workers in this field are Christians. In some private colleges courses in these subjects are being given, and as I said before, the seminary for ministers should not lag behind secular schools in this regard. Undoubtedly additional funds will be needed if these courses are to be included, but they are very essential not alone for the sake of the student but for the sake of society as well. When the writer was abroad he was told that many men left the theological schools less fitted for work than

when they entered. How painful the thought! Yet is this not true sometimes in Japan also? Graduates of these schools may have obtained more or less knowledge of theology and biblical criticism, also an elementary acquaintance with Greek and Hebrew, but how often they have lost spiritual power, grown out of sympathy with the people they are to help, and left the seminary quite ignorant of popular psychology and the practical subjects so essential to success! The case being thus, their sermons are merely lectures, their eloquence ascends to the ceiling over the heads of the audience, and the empty echoes benefit no one. Half of the responsibility for this state of affairs must properly be borne by the faculties of these theological schools. Such should realize how absolutely necessary practical experience in preaching and evangelistic and pastoral work is to these young men. Let them not neglect to provide courses in the "science of human nature" and "common-sense" along with the technical instruction.

In closing, I should like to suggest three subjects as important for discussion in connection with our general theme—Theological Education:

1. The relation between so-called mission-schools and theological seminaries. It is generally supposed, and naturally so, that most of our theological students come from mission schools. However, the contrary seems to be the truth, as was some time ago ascertained by Rev. E. T. Iglehart and Mr. W. M. Vories, who have published (separately) the results of their investigations on this point. Today also the same conditions are found. Many very promising theological students are coming to us from non-Christian schools in the respective localities where they live. Is not this a challenge to bestir ourselves? We have heard it said that the chief excellence of graduates from mission schools is their greater knowledge of English. But surely this should not be the only point of superiority! Their ideal is a far higher one.

2. The next point is the relation of the theological schools to the Foreign Mission Boards. As has been said above, the indigenous Church in Japan has at present no resources which can be used for the maintenance of these schools, but this state cannot continue indefinitely. Gradually the Japanese Church must take over the support and control of the various educational agencies now in the hands of foreign mission boards. One of the first of these would be the theological schools, since we are best fitted

to conduct them successfully. If the Boards will entrust them to us accompanied by endowments large or small, as circumstances may warrant, the church will accept and manage them without hesitation. In thinking over details of management, the teaching staff naturally demands consideration first. Most of the schools without doubt would wish to retain the efficient service of our missionary teachers and coadjutors, especially in the language courses, etc. There are, it is true, some schools so ably staffed by Japanese instructors that they feel little need for other assistance but, in general, the distinction between native and foreign teachers can be disregarded. A good teacher is appreciated whatever his nationality or race may be.

But in regard to practical adjustment, several questions need to be considered. For example, what language shall the foreign professor use in the classroom? This depends partly upon the proficiency of his students in English. But it is a fact nevertheless that aside from English-language lessons, few students can listen profitably to a lecture in English on general or technical subjects. Some may understand, but as a general rule their ideas will be more or less vague. If an interpreter be used, a great deal of time is wasted in the process of interpretation. Such a method is apt to be disconcerting to both teacher and student. But when we come to number the missionaries who can teach fluently in Japanese we find them comparatively few, and even of these few, it is improbable that most could give the time and effort to read Japanese publications, recommend suitable articles to their students, examine essays and correct examination papers. All these things being considered, it seems to the writer that the teaching should be done mainly by the church and through Japanese instructors.

3. Finally, let me speak a word on the subject of co-education in theological schools. In the summer of 1925, at the Fukuoka Conference of the Japan Christian Educational Union, this topic came up in the round-table discussions. It seems some schools with a large enrolment of male students are permitting women to attend—in some cases merely as listeners. So far this experiment has been attended by no undesirable results—no bad effect upon character or life. Sometimes of course the preparatory training of the girl student is not equal to that of the men, but the possibilities are quite encouraging. Even in as important a school as Aoyama Gakuin (the Methodist Theological School) the experi-

ment is being tried. The plan economizes teachers and equipment and gives opportunity for developing common-sense in the ordinary relations of life. No doubt some cautious women educators will disapprove of this system as premature, but such must be reminded that social advancement is the order of the day and that women are daily becoming more respected and considered. Even in secular colleges the doors are being opened to them, so surely we Christians should take this step in advance without hesitation.

New Energies Which Through Closer Co-operation will be Released Among the Christian Forces of Japan

JOHN R. MOTT

THE baffling difficulties and grave dangers today confronting the Christian movement throughout the world are such as to make the task impossible if we seek to accomplish it with divided ranks. In all my thirty-five and more years of work among the nations, never has the task before us seemed to me to be so difficult. Never have our forces seemed to be so inadequate. At a meeting the other day I stated that, in my judgment, the next fifteen years will be the most difficult in the history of the Christian religion. Why? Not chiefly because of the forces which oppose us; nor because we are called on to deal with so many great issues simultaneously; nor because of the stern challenges that are sounding in the ears of the churches of all lands; but principally for the encouraging reason that never before have so many Christians awakened to the tremendous implications of the Christian Gospel. Thank God, we have come to a time when large numbers of followers of Jesus think He meant what He said, have come to believe with depth of conviction that He must be Lord of all or not Lord at all, and are dominated by the vision of the kingdoms of this world becoming the Kingdom of our Lord and of His Christ. At such a time, only the united and mobilized wisdom and experience and the sacrificial devotion of Christians of every name and clime will suffice.

What are some of the new or added forces which will be released in Japan through interdenominational, international, and interracial cooperation? Without a shadow of doubt, such cooperation will augment the financial resources placed at the disposal of the Christian movement. Today almost every church and missionary organization is hampered through lack of sufficient available funds. In not a few bodies the situation is alarming. What is the difficulty? The financial embarrassment is surely not due to any lack in adequate financial resources; nor to the fact that people are not disposed to devote their money to unselfish causes; nor to the fact that the resources in the hands of

the Christians are not increasing. Why, then, are not the financial energies of our constituencies more largely liberated for the great Christian cause? There are different answers to this question, but one of the most important is that our policies and plans do not impress those who could give largely as representing the wisest, most economical, and most productive use of funds. They are not at all staggered by the magnitude of the sums required for nation-wide and world-wide Christian objects; many of them are familiar with the requirements of large business enterprises. On the contrary, they cannot but wonder at the smallness of our plans and demands. They do not object to large expenditures, but they do object to any waste due to unnecessary duplication of expenditure and of effort caused by the failure of different groups of Christians to cooperate.

Time after time you and I have heard donors commend what we might call the zoning plan by which each of certain denominations assumes financial responsibility for the work in a given part of the country, or the economical and effective method employed by the Churches that unite in the support of union colleges and other educational and philanthropic institutions in different parts of the world, or the highly multiplying value of the work accomplished by various interdenominational agencies which have united in study, in planning, and in action. Without doubt, well conceived plans of cooperation will result in relating new tides of power to the Christian enterprise.

A policy of cooperation entered into heartily by our various Christian denominations and by the Christians of different nationalities will inevitably result in strengthening the intellectual leadership of the Christian movement. Here our need is admittedly great. It reminds one of an article that appeared in the London *Spectator* entitled, "First-Rate Events; Second-Rate Men." In the world today, events of the first magnitude and significance are transpiring, but is it not true that we have far too few leaders of the highest ability and furnishing to cope with these great and pressing issues? We need on every hand in the Christian movement more thinkers and fewer mechanical workers. There are all too few creative minds. Great indeed is the need of men and women who can re-think, re-state, re-interpret the message and, where necessary, revise the methods. Cooperation augments the intellectual resources of every cooperating body through pooling

the intellectual abilities and contributions of all. It would be difficult to overstate the benefits which have come to all the Churches at work in China, and to every agency interested in that field, from the work of the educational commission composed of the late President Burton of the University of Chicago, Professor Roxby, President Butterfield, President Woolley, Bishop McConnell, and Dr. Russell, together with their able Chinese collaborators. International cooperative plans have made available to all agencies interested in the uplift of Africa, both Christian and governmental agencies, the results of the discerning and constructive studies of Dr. Thomas Jesse Jones. Mr. W. J. McKee, a Presbyterian industrial missionary in India, has accomplished an educational work of great originality and of the utmost practical value. His experiences and conclusions should be made available to a score of other religious bodies, and some cooperative plan should be devised to ensure that this be done.

It is expensive business for each Church or mission to have to acquire in its own way a rare experience which, through cooperation can be shared with all. It is the very essence of cooperation, thus to make possible the thinking of one complementing or supplementing that of others. The need for the enrichment of mind and comprehensiveness of view which come from such united study and thought is more imperative just now than ever before. Why should certain Churches, missions and other Christian agencies continue longer to suffer intellectual impoverishment, and fall short of the intellectual mastery of their problems, and fail to afford a real intellectual leadership, through intellectual isolation, due in turn to the failure to cooperate?

Cooperation on the part of the Churches, as well as of the different nations which are engaged in these unselfish undertakings, will develop a larger and truer statesmanship for the Kingdom of God. Senator Root one day remarked to me that we may judge of the stage of advancement of the civilization and statesmanship of a nation by its ability to cooperate with other nations. I sometimes think we might reverse his statement, and say that only through cooperation do we have supplied the conditions which make possible the development of the most advanced stage or type of statesmanship.

The manner of life of far too many administrators and Church leaders is not conducive to the development of Christian statesman-

ship. One has in mind the fact that such a disproportionately large amount of their time and attention is today given to promotive activities. We need to be drawn out of the meshes of our ordinary financial and administrative routine into fellowship with kindred minds of other bodies. Every genuinely cooperative, unselfish enterprise brings us out into a land of larger dimensions.

The Christian message will be wonderfully enriched through the most intimate cooperation of all true believers. In fact, is not genuine cooperation and unity absolutely essential to ensure the giving of full-orbed expression to the message of the Church of Christ? Christ has not revealed Himself solely or fully through any one nation, race, or communion. No part of mankind has a monopoly of His unsearchable riches. The help of all who bear His name and who have experience of Him is necessary adequately to reveal his excellencies and to communicate his power.

How much the rising Churches in any country will be profited by entering into such cooperative relations as will keep them in touch with the organized Christianity of other lands! Surely every Church will profit from preserving intelligent contacts with historical Christianity. Name the century in the life of the Christian religion which does not have its rich contribution to make to every living Church of today. The same is true of creedal Christianity. Name the creed of Christendom which does not embody and state truths in terms which will help to buttress and strengthen every Christian communion. Moreover, what cannot each rising and struggling, as well as each strong and expanding Church, gain from the most intimate relation to vital and applied Christianity wherever it is found the world over?

Such cooperative relations will not only enrich our message but also, therefore, enrich our lives, enrich our spiritual experience, and wondrously enrich our spiritual fellowship. This leads us into one of the most profound mysteries and most transforming truths and processes of the Christian revelation. Well may we ponder, and ever and again ponder, the enriching and unfathomable ideas contained in the words, "Until we all come in the unity of the faith, and (as well as) the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fullness of Christ." Thus, through the knowledge of one another in the pathway of sacrificial service for one another in the great cooperative and unifying activities of the Kingdom, as well as

through the knowledge of the Son of God, we are indeed perfected.

The apologetic power or influence of the Christian religion will be enormously increased through genuine cooperation and unity. The unity or oneness among His followers down the generations, for which Christ prayed, was not to be regarded as an end in itself, but rather as a means to ensure the great central end of the Christian cause, namely, "That the world may believe." Thus this is the great, the triumphant apologetic. Wherever and whenever we find the Christian faith failing to sweep the field in triumph, we do well to examine ourselves as to whether one of the chief causes, if not the chief one, may not lie right here. Divisions among the Christians—denominational, national, racial—have ever been a stumbling block; but with the recent rapid shrinkage of the world these divisions have become more serious and intolerable than ever.

In my recent visits to different parts of the Moslem world I was solemnized and humbled to find that the principal argument the Mohammedans were using against us is that of our divisions. The same is true, when we get to the bottom of it, with reference to the attitude of unbelievers everywhere. To stand aloof from one another, or to fail to fraternize or to cooperate, belies our teachings and creates the impression that Christianity, like other religions, has lofty ideals, but that the practice of its followers or promotors shows that it is impracticable. We must do away with this stumbling block. To this God is unquestionably calling us. If we can forget that we are Japanese, Americans, Russians, Canadians, British, French, Germans, Dutch, Scandinavians, Chinese, Indians; or that we are Presbyterians, Baptists, Episcopalians, Methodists, Congregationalists, Lutherans, Disciples, Friends, Orthodox, in the work of making Christ known to peoples in Asia, Africa, Latin-America, or in North America or Europe, we have gone a great way toward proving to unbelievers who are moved by facts that the religion of Jesus Christ is the great solvent of the racial and national alienations of the world, and, therefore, is the mightiest force operating among men. The present is the time of times to present this apologetic.

Well-considered policies and measures and rich experiences in the realm of cooperation will give the Christian cause a fresh power of appeal to men and women of large affairs, of large capacity, and of large influence. We stand in need of just such a

power of appeal. We have lost something which in the pre-war days we had in the inter-denominational and international Laymen's Missionary Movement. What was it which enabled the Laymen's Missionary Movement to make such a powerful appeal to the imagination and the will of countless leading laymen? In the first place, it was the largeness of the task presented. In the second place, these men of large vision and large affairs were appealed to by the wholeness of the task. Above all, in the third place, they were impressed by the presentation of the oneness of the task; in other words, it was presented as a colossal co-operative undertaking which could not be accomplished apart from the united planning and effort of all the Christian forces. This was, and still is, the language which the modern mind, especially of men and women of large views, could understand.

The great powers of the new generation will be enlisted through large programs and plans of cooperation, federation, and unity, whereas a failure at this vital point may lose this generation to our cause. We do well to remind ourselves that we have a new generation to win to the Christian program. They have by no means been won, as I can testify from first-hand contacts all over the world. At present our plans do not powerfully appeal to the young men and women of from twenty to thirty years of age. We must present to them a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury, love of ease, pleasure, and softness and overwhelming enough to drive them to God. Moreover, to win their whole-hearted allegiance, we must be able to show them that ours is a united task. Their minds are made up that they will not stand for divisive policies and plans. Their intimate collaboration with us and their increasing acceptance of the burden of responsibility for initiative and leadership are indispensable to us.

They have powers to bring to us which we simply must have. I refer to their abounding hopefulness, which alone can adequately counteract the pessimism which still so largely obtains even among Christians. They will bring to us a flood of idealism, for, thank God! many of them are still living on the mountains, and have refused to come down into the valleys in these days of reaction. They will bring to us that priceless power, the power

of vision, for this is a distinguishing characteristic of youth. This new generation will enormously augment the spirit of adventure in the Christian Church, and this is supremely desirable, for we are entering upon a period of unexampled warfare. You and I of an older generation stand ready to die fighting in our tracks for the same ideals and the same vision which command so largely the most discerning and unselfish of the new generation, but we shall not live long enough to fill in the vision. The new generation, however, have at their disposal the necessary unspent years to fill it with living content.

Effective, fruitful, triumphant cooperation is ever accompanied with fresh accessions of spiritual power. The reason is a simple one, but one that we are so prone to forget, namely, that the cooperation we so much desire can never be realized apart from the help which comes from superhuman wisdom, superhuman love, and superhuman power. Therefore, wherever it is achieved, it is found to be in line with the tides of divine power. No other great, desirable process and result is beset with such difficulties. There are the difficulties resulting from narrowness and prejudice —denominational, national, racial; difficulties due to pride and selfishness—personal, ecclesiastical, as well as of nationality or race; difficulties due to conservatism, fear, and lack of vision.

Moreover, there are unquestioned dangers which attend the development of cooperation between Churches and between nations. These difficulties and dangers, however, are in a very real sense our salvation. They will inevitably drive us to God, and serve to deepen our acquaintance with Him, and thus lead to the discovery of His ways, His resources and, therefore, His abundant adequacy. If we who cherish the vision of a coming better day of cooperation and unity were not confronted with situations which we honestly know are too hard for us to cope with, not only singly, but also collectively, we would by no means be so likely to seek His face, and to come to know His wondrous power. Some Churches, nations, and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership, rather than on the limitless power of God.

Jesus Christ was familiar with the problem of disunion. His solution was strikingly unique. He summoned His followers to love one another, to serve one another, and thus actually to unite

with one another. By His own example and teaching He made it forever clear that this wonder work of vital union among those who bear His name is the work of God. He took them to an Upper Room. He washed their feet, and then said, "If I being your Master wash your feet, ye also ought to wash one another's feet." He thus revealed the irresistible unifying power of mutual, humble service. He took some of them to the Garden. While they failed to watch with Him one hour, their memory did not fail them, and later they pondered the depth of the meaning of His agonizing intercession, and of his sacrificial obedience even unto death, which broke down forever the middle wall of partition, and thus made possible the unity of all believers. He sent His disciples later to another room with instructions to tarry until they entered into a corporate experience—an experience where, as a result of having their differences submerged or gathered up into an unselfish comprehension, the conditions were realized which made possible the outpouring of the Holy Ghost sent down from heaven, and the triumphant progress of the early Christian Church. That through all time there might be no doubt among Christians, and that we might not miss the way, with reference to the deepest secret of achieving not only triumphant cooperation but genuine spiritual unity, He Himself set the example by praying that His followers through all time might be one. Only as we enter into the mind and heart of Christ by simple reliance upon a presence and a power infinitely greater than our own will we gain the spiritual dynamic essential for the realization of genuine cooperation and unity.

The Relation between Church and Mission in Japan

W. H. Murray Walton

THE previous articles in this number of "The Japan Christian Quarterly" have set forth in some detail the present position of the Christian campaign in Japan, and its outlook and demands in the immediate future on the churches of the West. Through all the articles three ideas have been dominant, the Japanese church, the foreign missionary society, and the unfulfilled task. It is the purpose of this article to discuss the principles which must govern the relations between the three.

For this purpose it may be well, even at the risk of being platitudinous, to seek to answer in the first place and in the most general terms the question "What is the ultimate purpose of a missionary society in a non-Christian land?" Two types of answers will be given to this. Some with a passionate longing for the return of our Lord, who

". . . . with a hope more burning,
Faint for the flaming of Thine advent feet,"

and who regard this event as in a measure being dependent on "the making up of the number of the elect," will regard the winning of individuals to Jesus Christ as the ultimate purpose of all Christian service. Others, with a zeal no less, but who think of the Coming in terms of the Kingdom of God, will say that the supreme aim is the Christianization of the countries to which they are sent, meaning by that that they look for a society in which the ideals of Jesus Christ have the fullest and freest play, and which is a veritable Kingdom of God on earth.

Both of these ideas contain a very great deal of truth, but neither is complete in itself, for the simple reason that man though individual in his make-up is also a social being. It is impossible to emphasize one side at the expense of the other without loss. If, through the Christian Gospel, we are meant to grow "into the perfect man, into the measure of the stature of the fulness of Christ," then we must regard the mission of Christianity as He did in both its social and individual aspects. His charter is to "all the world" and "to every creature."

The aim of the foreign missionary society in any country may be therefore summed up as the establishment of the church, "the body of Christ," in that country. By this we mean a society composed of individuals, each in personal touch with its living Head, and at the same time by its organic nature capable on the one hand of sustaining and developing the life of its members, and on the other of so making itself felt in the life and thought of the nation as to set forward the day when it will have become one of "the kingdoms of our Lord and His Christ." Or, looking at this last ideal from another standpoint, as has been well expressed by Rev. H. R. L. Shepherd, "The church exists to get the the value of God accepted throughout the world." It was this ideal which possessed the greatest of all missionaries, St. Paul, and which made him tireless in the establishment of the churches that he might the quicker press on to the regions beyond, till like Wesley after him, he made the whole world his parish.

A clear understanding of this aim to begin with will go far in deciding what are the fundamental principles which must determine the relation between church and mission. Once we are agreed that the supreme purpose of the foreign missionary society in any country is the establishment of the church of Christ therein, then certain things follow as a matter of course. Though they are almost axiomatic in their character, yet we venture to set them down, as they are fundamental to the solution of the problem before us.

In the first place the church in a country must be a church of that country. That is, it must be indigenous. Such foreign expression as it may adopt should be only what it feels it desires and should not be regarded as essential. Of course this does not refer to that body of catholic truth, "the faith once delivered to the saints." This is the private property of no one church but belongs to the church universal, and is inherent is Christianity itself. One of the advantages that foreign missionary work offers to the indigenous church is that it places before it the expression of Christian life in other lands, but, with the important exception mentioned above, leaves the right of choice as to what it will adopt, what reject, to the discretion of the local church itself. To attempt to do otherwise is to do grievous wrong not only to this local church, but also to the church of Christ as a whole. As the late Bishop Westcott said in reference to the church in India:

"If we establish the loftiest type of Western Christianity in India as the paramount religion—and it is, I believe, impossible to do so—our triumph in the end would be a loss to Christendom. We should lose the very lessons which in the providence of God India has to teach us."

It is only when a church is truly indigenous that it can make the appeal that it should make to its own nationals. The winning of people to Jesus Christ by members of an alien race, while essential at a stage in the growth of the church, is not normal. As was said very truly at the Edinburgh Missionary Conference by one of the German missionary leaders, Herr Axenfeld, "The tree of heathenism will only be felled by the axe, whose handle is made of its own branches." This, of course, demands that the indigenous church be itself missionary. The extent to which the foreign missionary society can inspire the indigenous church with the same spirit is one of the surest measures of its success. As Mr. Oldham has said, "The essential thing, if Christianity is to become indigenous, is that its expression and propagation should be spontaneous. The driving force must be in the native church and not in the foreign agency."

In the second place it follows from the above that the presence of the missionary society is to be regarded as only a temporary matter. Writing of the policy of the early church missionaries, Eusebius says, "In foreign lands they simply laid the foundations of the faith. That done they appointed others as shepherds, entrusting them with the care of the new growth, while they themselves proceeded with the Divine grace and cooperation to other countries and to other peoples." The highest ideal that a missionary society in any country can have is so to establish the church in that country as to free itself the sooner for the conquest of new lands for Jesus Christ. The missionary above all others has "no continuing city"; his supreme desire is to render himself unnecessary. In the instructions given by the Church Missionary Society to its missionaries occur these words, "The Committee consider that it is impossible for missionaries too frequently to remind themselves that the task in which they are engaged is that of preaching the Gospel where Christ has not yet been named, and that the training up of the converts must not receive an undue amount of their time and labour." It is important to grasp the meaning of the principles thus set forth.

It does not mean that converts are to be baptized unprepared nor does it mean that the missionary society is justified in remaining in a country till the last soul is reached, the last mile covered; it does mean that the responsibility for the accomplishment of both these tasks, which the missionary society has initiated, rests with the native church. To quote Mr. Oldham again, "The proper aim of foreign missions is to establish in non-Christian lands an indigenous self-propagating church as a means to their evangelization."

This leads on to a third point. When is the missionary society to withdraw? Who is to determine the time of its departure? When we say that the aim of the missionary society is the establishment of the church, what do we mean by the word "establish"?

A church may be said to be established when it is self-governing, self-propagating, self-supporting, and capable of self-expression. The attainment of this fourfold ideal is of course a gradual process, in which some parts may be realized more quickly than others. For example in Uganda today self-support is far ahead of self-government; in Japan it is the reverse. The Indian church in certain directions, especially that of worship, have perhaps attained to a greater degree of self-expression than any other. In consequence of this the rate of withdrawal of the missionary society may vary along different lines. For example a church which is entirely self-governing and self-supporting may continue to feel for some time the need of the assistance of the older body in the tremendous task of self-propagation. But even help thus rendered must in no way be instead of the church, but for, with, through and in it. If the church were ever to regard the foreign missionary society as its agency for doing the missionary work which it should be doing for itself, its spiritual life would be at a very low ebb. But as long as the indigenous church feels the need of such outside help within its own borders there is a place for the missionary society. Yet, at the same time, the missionary society should ever be wide awake to the importance of the church taking over as soon as possible its own full missionary responsibility and should be ready to withdraw even earlier than the church desires if it feels that its continued presence is in any way putting a check on the missionary ardour of the church itself.

To sum up, the period of continuance of a missionary body is a matter for mutual understanding between the church and the

mission, in which the development of the spiritual life of the Church is the decisive factor.

With these general principles before us we may now go on to consider in brief detail their application to the present situation in Japan. It is all the more important to have them clearly in our minds in view of the variety of opinions set forth in the previous pages of this issue. One writer pleads earnestly for the continuance of foreign missionary help, especially in evangelistic work; another hints at the possibility of the day of the evangelistic missionary in Japan being over; a third says quite frankly that he doubts if the Medical Mission work, for which he pleads, can be done by missionaries; while a fourth, desirous of their help in theological work, hedges their qualifications about with so many conditions that if they were put into effect, hardly a missionary of that type would remain.

Now in considering these opinions it is important to remember the qualifications of those who speak thus. Without exception they are men who, had they been born in England or America, would have risen to positions of leadership in the churches of the west. They are men who know the conditions of such churches almost as well as they know the conditions out here. That such leaders exist is a striking testimony to the powers of self-government in the church of a non-Christian land. Their very remarks are a proof of how indigenous Christianity has already become in Japan.

We venture, therefore, to assert that the whole future of the work of the foreign missionary societies in Japan depends on the extent to which they are prepared to recognize this Japanese leadership. Self-government is a *fait accompli;* self-support is markedly on the increase. Self-expression, thanks largely to the apparently impenitent zeal with which we missionaries have impressed our western differences on the native church, is still weak. Self-propagation, while actual, is still wholly incommensurate with the task. It is in this direction more than in any other that the Japanese church today looks to the West for help. Such help, of course, does not limit the activities of the missionary society to rural evangelization. Any work which the indigenous church cannot at present undertake, and yet feels necessary, may still be the task of the missionary society. Institutional work in which the evangelistic impress and the spirit of service are not swamped by numbers, theological work in which the missionary is the

channel between his pupils and the zeal and thought of the West, church work, in which the missionary is under the Japanese pastor, and social work which has as its aim the raising up of Japanese social workers no less than that of the down-trodden are all valuable ways for helping forward the self-propagating elements in the church's life. But through all of them runs an ideal, an ideal which will determine the future relationship between church and mission, an ideal which is one of the hardest for us Westerners to realize and yet is absolutely vital to our continuance in Japan: it is the ideal of Him who said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The extent to which we approximate to this standard is going to determine our usefulness as missionaries in this, the land of our adoption.

The National Christian Council

THE KAMAKURA CONFERENCE

R. C. ARMSTRONG

ON December 21st, 1925, the Japan Christian Council and several other representative Christian leaders met Dr. John R. Mott in the Kaihin Hotel, Kamakura, for a Conference. This Conference was an enlarged meeting of the Executive of the National Christian Council. In view of the importance of Dr. Mott's message and his desire to have the whole Christian body represented, the leaders of the National Christian Council selected, largely from the co-opted members of the General Conference, a group of men to represent the Christian movement in Japan. Among these guests were the Editor of The Evangelist and the Editor of The Christian Movement; the President and ex-President of the Federation of Christian Missions and representatives from the Anglican group and the Greek Church. The gathering was purely informal; its findings are valuable suggestions to the Executive proper and through them to the General Meeting which will be held next Autumn.

The first session of the Conference opened with a devotional service, after which Bishop Uzaki, as Chairman of the National Christian Council, spoke, laying stress upon the fact that Dr. Mott had come at a very opportune time, in view of the great problems which confronted Christianity in the East: the Social Problem, the Evangelistic Problem and the Problem of Christian Education.

Dr. Mott then addressed the Conference, in outline as follows:

As I hear the rushing of the sea I am reminded that I come upon you at a time of "Rising Tide." There is no better expression to briefly describe the present world situation than "Rising Tide." He then dwelt upon several points of great interest. (1) "*It is a Rising Tide of Opportunity.* I see open doors on every hand." There have been times when doors have been open but never a time when on every continent and in every part of every continent there were so many open doors. Never such an opportunity as now in Turkey. In conversation with some of the American Board officials he was told that Turkey, at present, offers the greatest opportunity she has ever offered. Of course there are difficulties but difficulties and handicaps are opportunities, not stumbling blocks. Difficulties are stepping stones to those who believe. Paul said "A great open door: and many adversaries in the way." He meant, I have great opportunities and in addition the advantage of difficulties. But how about Russia, where religion is regarded as an opiate and the Soviet

is determined to fight all forces of religion? But outside of Russia, are two or three million Russians open to religion, to befriend and help keep alive religion. When the day of larger liberty comes they will return to Russia with influence. He challenged anyone to point out a country or a period less open than now to opportunity.

(2) *It is a Rising Tide of Interest in Religion.* People are not only accessible but they are responsive. (3) *It is a Rising Tide of Sacrifice.* Not only in lands which are prosperous but in lands which have been exhausted, for example, Germany and France. For thirty years he has visited Germany every year except one. Never have the Germans given so generously, so sacrificially. The same is true of France and of the Greek Church represented by Archbishop Sergius. Not only are people willing to give of their substance but never has there been a greater appeal to life.

(4) *It is a Rising Tide of Expectation.* In every country people are expecting some manifestation of superhuman power. It is pathetic to observe the expectations of non-Christians in regard to Christianity. When crossing the Pacific, after the Washington Conference, Admiral Kato said to Dr. Mott, "We must now look to the leaders of Religion." A prominent judge at Geneva said, "Religion only can fill with living content these external arrangements which we are able to make." So throughout the world, the most discerning students of the time recognize that there must be a religious awakening. In every land wherever one enters into conversation with men we find them grasping after reality.

(5) *It is a Rising Tide of Vitality.* It is as nature in Spring life bursting out of the ground; or as beautiful flowers springing up in the desert. A certain spot which was desert is worth one thousand dollars an acre to-day; one hundred and fifty carloads of fruit are being taken out of that place which formerly was a desert. The Christian Movement is not static, not a mere human organism or vital organism. Here the figure breaks down. A Rising Tide is scarcely appropriate of Spiritual vitality because tides fall as well as rise. Spiritual life, however, flows forth from the fountain head, the source of life, and should do so continuously. The writer of Revelations, Chapter 22:1, describes it as "a pure river of water of life, clear as crystal, proceeding out of the throne of God . . . for the healing of the nations." It is more than a tide. It is a stream that does not cease pouring forth from the fountain head. But in regard to all the others, the Rising Tide is apt. It is wise to take advantage of the Rising Tide. Some believe that had Japan acted upon the advice of Niijima, she would have been a Christian nation to-day. If the Christians of Scotland had taken the advice of Alexander Duff, things would be different in India to-day. It requires wise pilots to guide the Christian forces at a time of Rising Tide. A good pilot must know his port, his course, as well as the hidden reefs and rocks. The existence and gravity

of these dangers cannot be exaggerated. But the pilot has precious cargo to bring to port: he must measure the cross currents. Failing to do so may mean wreckage. He must know the time. Now is the time to take advantage of the Rising Tide.

DR. MOTT'S SPECIAL MISSION TO THE EAST

Dr. Mott then proceeded to give his special message to the Conference. "We cannot afford to miss the way in this Rising Tide. We feel the need of a World Conference to take counsel because changes, extensive and intensive, make it necessary.

"It is necessary to restate and revise the policy of the Kingdom. The last few years have been rich in experiences and it is desirable that these experiences should be shared by all. In every nation the forces of the Church of Christ have been so busy they have had no time for world journeyings but now they need advice from other nations. They desire to know how they can advantageously cooperate. It is therefore proposed to call an enlarged meeting of the International Christian Council sometime in the next two or three years. This Conference will not be so large as that of Edinburgh but will be composed of about three hundred officially appointed, recognized leaders of the forces of Christianity. No time or place has yet been fixed but Jerusalem has been mentioned as a desirable place to meet. No programme has been determined. These undecided questions constitute the object of my visit to you. We propose to go about this Conference in a different way from that of the Edinburgh Conference."

Times have changed. This proposed Enlarged International Council meeting is being planned in a very democratic way. The leaders are taking counsel with all interested bodies. Dr. Warnshuis visits Europe and part of Africa: Dr. J. H. Oldham will visit East and South Africa and possibly part of the Congo, while Dr. Mott is making a tour of the countries lying around the Pacific. The people in America and Canada have already acted.

It is proposed, after all the information possible has been received from various parts of the world, to hold a meeting of the Executive of the International Missionary Council in Sweden in July. At that meeting the whole question will be fixed after a full review of all the facts obtained. It is also proposed to have a number of representatives of the indigenous churches present at that time in order to get the greatest possible light on the subject. The findings of the meeting will be in due course reported to the Japan Council in time for the General Meeting and will come regularly before the representatives of the Missions and Churches concerned. This will give ample opportunity for the most thoughtful and careful discussion of the whole question, including the proposed budget.

Dr. Mott then requested the Japan Council to say frankly, 1. Whether such a World Conference would be of value from the standpoint of Japan. 2. What kind of delegation should be sent from Japan. 3. From the standpoint of Japan what kind of subjects should be discussed. 4. How can we lay the most satisfactory foundations and make the most adequate preparation for such a meeting during the intervening years. 5. Where is it desirable to hold such a Conference, taking into account not only Japan but the fullest understanding and collaboration with other countries.

When the meeting was thrown open for discussion, several important questions were asked, in effect as follows:

Mr. Kagawa: How many nations have National Councils?

Dr. Mott: In the Western countries there are National Councils in the United States and Canada, the British Isles, then in Norway, Sweden, Denmark, Finland, Holland, Switzerland, France, Australia, and New Zealand. In others parts of the world, in Japan, China, India, Latin-America, South Africa; and one now forming, the Christian Council of Western Asia and Northern Africa.

Mr. Kagawa: How many missionaries are there in the whole world field including America and Great Britain and other sending nations?

Dr. Mott: There are somewhat over 20,000. There are, it should be noted, different systems of numbering, some including the wives in the total figures given.

Mr. Walton: Is the International Missionary Council composed solely of representatives of the missionary societies, or does it include also representatives of the indigenous Churches?

Dr. Mott: The meeting in Sweden is of the Executive of the Council, it is made up of less than twenty members. None of them are representatives of the Churches like Japan, India, and China. At the last meeting of this Executive they voted to invite Japanese, Chinese, Indian and Latin-American representatives to meet with these to review the recommendations coming up from all the nations.

Bishop Welch: Would you be good enough to define a little more clearly the sphere of this proposed meeting two or three years from now? We have had the Stockholm meeting, and there is another proposed on Faith and Order. What would be the function of the International Missionary Council meeting?

Dr. Mott: In the sense that the others were not, this would be an official body, an enlarged meeting of this Council. They will weave into this meeting a large and fully adequate representation of the rising Churches in all the parts of the world that have been served by the missionary societies. When this Council was formed it was called the International Missionary Council. At that time the national or indigenous

bodies did not exist. One of the most important things growing out of the proposed meeting will be that they will institute processes that will result in making it not simply a missionary council but a council of the Churches of the world concerned in the world-wide extension of Christ's Kingdom. But to be perfectly clear, this is a meeting of the International Missionary Council as now constituted. It is probably the wisest move. If we wait to go through the processes of organizing the Christian forces of the world officially we will lose this most valuable opportunity. Let us use this machinery to assemble this larger body of men and women, and weave into it what the rising Churches will call an entirely adequate representation in numbers, and the initiative as to the personnel will be taken by them. Of course the International Missionary Council will have finally to appoint, but they will ask for the nominations. This meeting will not touch the matter of Faith and Order. Stockholm was unofficial, whereas this body rests on the basis of already organized machinery and will carry out this plan. It will deal with the questions that you deal with in your National Christian Council and other similar bodies. We are not going to deal with all of the internal problems of high specialization dealt with by specialized societies already in existence in various parts of the world. If I could fall back on the old word missionary, I would say this is to be a world-wide missionary council meeting, in which the Churches of Japan, China, India, Africa and Latin-America will be regarded as the equals of those of England, Scotland and Canada.

Edinburgh met without having approached officially any indigenous Church of Asia, Africa or Latin-America. It is unthinkable. Within a few years they will say, what were those folks thinking about that established the International Missionary Council? Why did they not constitute this on a different basis? What are the reasons for this world meeting? The changes that have taken place inside the Christian Movement necessitate our rethinking, restating and where necessary revising our policy. The quicker we do it the better, but we must have thorough preparation. If you want a great result, you have got to have a great cause, and the greatest cause would be to have every nation simultaneously get into this on the ground floor and help initiate the plan and topics and procedure and preparation. There has never been a time since Christ came that His followers in every nation were asked to give their ideas as to what should be considered in a world gathering and then to unite on common processes of getting ready. That has not yet taken place.

After two full meetings of the Conference, the delegates divided into various groups to consider the situation. As a result the following reports were presented.

1. COMMITTEE TO CONSIDER THE PROPOSED CONFERENCE

(1) That in our opinion the time is ripe for holding the proposed enlarged meeting of the International Missionary Council.

(2) That in our opinion the Christian Movement in Japan should be represented by at least ten persons, seven of whom should be Japanese.

(3) That thorough preparation for this meeting should be made by the Council in Japan. Special surveys should be made in Evangelism with special reference to industrial and rural problems, Education, Social and Racial Problems, Christian Literature, other Christian activities and Missionary Cooperation. To obtain these surveys and give proper publicity to these efforts, a special consideration will have to be given to the Budget.

(4) That in the choice of delegates, special attention shall be given to their ability adequately to represent all the important interests concerned and to report to special conferences to be held throughout Japan upon their return.

(5) That in our opinion Jerusalem would be a very suitable place for such a conference.

2. COMMITTEE ON EVANGELISTIC WORK

Introduction:

In considering the evangelistic task confronting the Christian Church in Japan to-day certain facts call for special mention.

(1) The vastness of the task:

Whole areas and classes are still practically unreached by the Gospel. For example, the problem of reaching the country population is still unsolved. Yet this section of the population feels the effect of modern thought and economic pressure in daily life as much as any; and comprising, as it does, three-quarters of the population it has become increasingly important since the granting of universal suffrage. Again, the ever-increasing student population is feeling the effect of the influx of revolutionary thought to a degree unknown before.

(2) The relative smallness of the Christian Church to undertake so big an enterprise:

Despite the wide influence of Christian thought, there are not more than 150,000 Protestant Christians out of a population of sixty million.

(3) The present attitude of enquirers about Christianity. Evidence is forthcoming on all hands that there is a markedly increasing desire to hear the Christian message.

For these reasons the Evangelistic Committee, while recognizing that there is the opportunity for work in many directions, recommend that all the present efforts be concentrated along the two lines following:

Recommendations:

(1) That a special effort be made to reach definite limited areas of the country population by the use of local newspapers, followed up by evangelistic meetings and the distribution of literature in suitable centres. For this purpose they recommend that each year some three prefectures be chosen for this concentrated effort with a budget of ¥ 8,000 per annum, and that in making plans the fullest use be made of existing organizations.

(2) That a special speaker be invited from abroad to address mass-meetings of students in the chief centres of student life. That special attention be paid to the use of literature and of the press in connection with these meetings. That for this purpose the sum of ¥ 4,000 be set apart.

For the attainment of these two objectives the committee recommends that a full-time evangelistic secretary be set apart. The Evangelistic Committee recognizes the limitation of these plans, but they make them in the belief that with the blessing of God they will be the heginning of a new attempt to reach the whole nation effectively with the Gospel of Christ. Signed, "K. Mori," Chairman.

3. COMMITTEE ON FINANCE

(1) We recommend that the National Christian Council assume the responsibility for the expenses, as these may be decided upon, of ten delegates to the proposed International Missionary Conference to be held probably in Jerusalem.

(2) We further recommend the acceptance of Dr. Mott's kind offer to raise Yen 5,000 per year for the period of two years in aid of the National Evangelistic Campaign.

(3) We also recommend the acceptance of Dr. Mott's further offer to raise Yen 14,000 per year for the period of three years—supplementing the regular annual budget of Yen 14,000 of the Council. This offer of Dr. Mott's is in order to make possible the securing of needed experts as well as the general enlargement and perfection of work of the Council.

(4) Again your Committee would recommend the hearty endorsement of the action of the National Christian Council to raise Yen 50,000 in Japan for the permanent offices of the Council in the proposed Christian Headquarters Building, and would urge that every effort be made to secure this amount.

(5) Finally we would recommend that the National Christian Council most heartily endorse the appeal for Yen 350,000. yet to be raised, as already forwarded by the Christian Literature Society to the Joint Committee on Headquarters Building for Japan.

Signed, "H. Nagao," Chairman.

4. COMMITTEE ON SOCIAL SERVICE AND SOCIAL REFORM

Inasmuch as we, representing the Social Service Committee, feel the extreme importance of the Christian Church giving serious attention to the various social problems confronting it today and of declaring its attitude thereon, we recommend that a special study be made of the subjects that follow and the results be published in tracts, magazines, etc., and be circulated within and without the Christian Church, with a view to its giving a lead on these questions. Further, with regard to the special subjects which the Social Service Committee of the National Christian Council have already under consideration, as, for example, the abolition of licensed vice, prohibition, the prohibition of night work of women, etc., we recommend that definite steps be taken during the year to rouse public opinion with regard to them. We recommend that a special research secretary be appointed for this purpose.

(1) Questions affecting the structure of society:
a. Communism. b. Socialism. c. Militarism. d. The securing of women's rights. e. Education in Christian citizenship. f. Union movements with regard to production, utility, cooperative consumption, mutual aid, labour and credit. g. Personal rights in the work of social reconstruction.

(2) Questions affecting personal rights:
a. Abolition of white slave traffic. b. Prohibition, c. Protection of children and infants. d. Protection of ex-prisoners. e. The relation of the sexes and sex hygiene.

(3) Questions affecting human existence:
a. Increasing death rate. b. Prevalence of disease—(1) Tuberculosis, (2) Trachoma, (3) Leprosy, (4) Venereal disease. c. Housing problem. d. The abolition of slums.

(4) Questions affecting labor:
a. Unemployment. b. Minimum wage. c. Night work of women. d. Rehabilitation of labour. e. Rights of immigrants and emigrants.

5. COMMITTEE ON CHRISTIAN EDUCATION

(1) We realize the increasing necessity of higher Christian education for the purpose of training in Japan Christian leaders along several lines of work.

(2) At present the most feasible method of realizing this purpose is by coordinating certain branches of University grade in the existing Higher Christian Schools and in such other Schools of similar grade and like purpose as may hereafter be established.

(3) For such coordination in these different institutions there ought to be formed a Union Council representing the coordinating Schools.

(4) We realize the necessity of establishing Christian hostels for students of Government and other non-Christian Schools of higher grade.

(5) We urge the development of the present Women's Christian College and recommend that Girls' Schools of proper grade, not so connected now, be encouraged to link up and cooperate with this Christian College for Women.

We further realize that additional financial assistance, both for more buildings and for endowment of the Women's Christian College, is urgently needed.

The whole Conference unanimously adopted the following resolutions:

BE IT HEREBY RESOLVED:

(1) That we thankfully recognize the gracious guidance of our Lord in bringing to us Dr. John R. Mott at this very important time of the Christian Movement in Japan.

(2) That we gladly testify to the inspiring and uplifting character of his messages to us and of the great purpose that his visit to us and to other nations has in view: and that we heartily pledge ourselves to do all in our power to assist in bringing that purpose to fruitful realization.

(3) That we express our hearty appreciation to Dr. Mott of the high privileges this Conference has brought to us.

(4) That we hereby place on record our sincere thanks to Dr. Mott for his most generous promises of assistance for the work of the National Christian Council in Japan.

(5) That we pray for Dr. Mott and those travelling with him God's continual guidance and protection, as well as a glad welcome and hearty cooperation in every place where he takes his message of the Kingdom.

Sunday School Notes

AN INVESTMENT IN YOUTH

H. E. COLEMAN

WHAT a change might come over the church in Japan if her leaders could realize the importance of making a proper investment in her youth!

The church is still a place for old people. It is organized by adults around the adult needs. One Japanese pastor said last spring that he did not invite children to his church service because they could not understand his sermons.

One thing that impressed me while in America and England last year was that one did not hear much of evangelistic campaigns, but one did hear a great deal of conventions and conferences and institutes for training young people for work for children and youth. This may have been because of my special interest, but I travelled in many states and came into touch with many churches and church leaders, and it seems to me that this may be taken as a characteristic of church work today. Summer training schools for workers with children are not only conducted by the International Council of Religious Education (three centres with many conferences in each place) but by state Councils of Religious Education and denominational Boards of Religious Education in many parts of the country. Single schools are attended by hundreds of workers spending from one to two weeks in intensive study, the courses continuing for two or three years, with collateral reading.

The wonderful growth of the week-day school of religion and the Daily Vacation Bible School (sometimes called the Vacation Church School) shows that the church leaders are realizing the importance of religious education as never before. Consequently the development of these schools calls for trained teachers as never before. Special buildings for religious education to accommodate the modern departmentally organized Sunday school and the week-day school of religion are being built beside old-fashioned churches, and new churches are being built to provide the equipment needed for the broad religious, social and recreational needs of the children and youth.

One of the most important indications of the change of emphasis in church work was the result of an inquiry conducted by a professor of religious education in Northwestern University recently. A questionnaire was sent out widely to pastors in the Middle West, and about 600 replies were received. One of the questions asked was, "What is the most important work of the pastor?" To this the majority answered, the work

of keeping up connections between the home and the church. The second most important work, however, was the work of providing religious education for the children and youth; and preaching was assigned third place. This means a new day for the child, and it spells revolution to the church finances. For hundreds of years most of the money of the church has been spent in preaching, but if the work of religious education is the most important work in the church it means that equipment and money must be provided to carry it on. It means that young people must be trained as teachers. This enquiry points out definitely and positively the trend of the future development of church work. This is why the church leaders of today are investing their money in training young people to carry on all kinds of religious, social and recreational work for children. They realize that the gospel of prevention is more profitable to the church and better for the community than the gospel of reformation.

Religious leaders and teachers for such an extensive program however, cannot be trained efficiently by summer schools and institutes alone. So the church is looking to her denominational colleges for training her leaders needed for this work. Up to about ten years ago it was often the case that young people got no more religious education in the denominational colleges than they did in the so-called "godless state universities." In fact sometimes they did not get as much. When they graduated and returned home they knew no more about taking hold and helping in the work of the church than they did before going to college. Business men asked, "Why should we support a denominational college that educates our sons and daughters in materialistic science only, and makes no proper contribution to the life of the church." So now our denominational colleges are putting in courses in religious education and Bible study that are producing leaders for the growing demands of the church. It is interesting too that the graduates of the theological seminaries who have had special training in religious education are in greater demand than those who have been trained in scholarship and preaching only. By far the most popular course in the theological school of Boston University is that on the principles of religious education by Dr. Athearn. It was inspiring to see about 200 in this class crowding to overflowing the largest room available.

Now the question is, "How are our churches and Christian schools in Japan meeting, or planning to meet the trend of the times?" Much of the Bible has been taught, but have we not been satisfied with the giving of Bible knowledge only, without leading to its application in daily life, and without giving the training in its use? Much has been done in the volunteer normal training classes conducted by teachers in the girls schools, but why should not such religious and cultural training be considered a definite part of our curricula?

Temperance Notes

MARK R. SHAW, EDITOR

OVER A BILLION AND A HALF YEN ANNUALLY FOR DRINK

THE amount of alcoholic beverages produced in the year 1923, the latest statistics available, and the retail expenditure for them, based on a conservative estimate, are as follows:

Saké	6,194,875 koku	at	¥2.25 per sho	¥1,393,746,875
Other stronger beverages ...	62,147 koku	at	5.00 per sho	31,073,500
Beer	805,905 koku	at	1.00 per sho	80,590,500
Foreign whiskies, wines and liquors, imported, estimate				5,000,000
Total drink bill, 1923...				¥1,510,410,875

This drink bill of over *one and a half billion yen* means an average annual per *family* expenditure of ¥129. The significance of the drink bill becomes clearer, however, when compared with the following statistics:

Total budget of the Imperial Government, year 1923-24.	¥1,519,376,034
Total value of all exports from Japan, 1923...	1,447,750,720
Total value of all imports into Japan, 1923	1,982,230,570
Total expenses for all public education, 1923	406,001,628
Total national debt, domestic and foreign, 1923	4,601,892,248
Total national debt, domestic and foreign, 1924	5,049,724,337
Total national loss in the 1923 earthquake and fire, latest estimate	5,507,376,034
Total national wealth of Japan, 1919, latest government estimate...	86,077,070,000

The seriousness of drink waste is suggested by the fact that while Japan's national wealth is only *one-eighth* that of the United States, her drink bill is *one-fourth* as large as that in America before prohibition. In proportion to her resources, therefore, Japan is today wasting for drink *twice* as much as America ever did! If America could not afford it, can Japan afford it?

Although the earthquake and fire of 1923 was called an "unprecedented disaster," careful estimates reveal the fact that every twelve months drink probably takes an even greater toll of human life than those lost on September 1, 1923 (104,619 dead and missing), and every *four years* the direct expenditure for saké would more than pay for the entire material

loss of that calamity. This does not include, of course, the indirect economic loss from the traffic. Some economists in Europe and America marvel, and not without reason, at the apparent rapid recovery of Japan from that sudden, tragic blow, yet a really greater marvel is that Japan stands up as well as she does under the continued and increasing economic waste of the alcohol traffic.

EXPENDITURE FOR DRINK IN A SMALL VILLAGE

A recent investigation in Uetemura, Kitakoma gun, Yamanashi ken, revealed the fact that the saké sold by the local *sakaya* in the course of a year amounted to an average of ¥ 142.35 per family for the population of the village. This is a little above the estimated average per family expenditure in the empire, which was ¥ 129, for 1923. As Uetemura is two *ri* from the railroad and has very few travellers, it may reasonably be assumed that the saké sold by this saké dealer was practically all for local consumption. When the low average total income for the people of Japan is considered, an annual per family expenditure of ¥ 142 for saké is a serious factor in keeping down the standard of living. This amount saved, or spent for useful household needs or furnishings would make quite a big difference in living conditions in only a few years.

THE MOST POPULAR POSTER IN THE NEW SERIES

The vote for the most popular of the NEW CONSERVATION-TEMPERANCE POSTERS, announced in the October issue of "Kinshu no Nihon," closed on November 10th. There were 1,254 ballots cast as follows:

No. 5 "Conserve National Wealth" (Annual drink bill ¥ 1,500,000,000)	416 votes
No. 4 "Food or Poison?" (Saké wastes five million koku of rice)	262 „
No. 2 "Save the Children" (Alcohol increases infant mortality)	256 „
No. 3 "Saké or Education?" (Drink bill four times expenditure for schools)	176 „
No. 1 "Increase National Strength" (Alcohol's effect upon mortality)	144 „

One wonders whether this vote was given upon the merits of the posters as such, i.e. their effectiveness in presenting their respective messages, or whether it may be taken as an indication of the voters' estimate of the relative importance of the different aspects of the problem presented by the posters.

WHEN AND HOW MEN'S DRINKING HABITS ARE ACQUIRED

An interesting investigation was made in October, 1925, among the 167 soldiers of — Company of the — Regiment as to the age at which they began the use of alcoholic drink and the reason or occasion for their first drinking. While this investigation, made by a member of the engineering bureau of the military department, was, of course, too limited for any generalization to be made from it, it does give an interesting sidelight on this vital problem, especially in view of the present movement to have the age of the Juvenile Prohibition Law raised from 20 to 25 years. Twenty-five began drinking at 19 years of age and 134 began during the years from 15 to 22 inclusive. Seventy-three took their first drink on social occasions, thirty on ceremonial occasions, and twenty-seven at military gatherings.

Age when they began drinking	No.		Cause of first drinking	No.	
5	1		Formal social functions	26	Social occasions, 73 or 43%
6	2		Unavoidable social occasions where pressure of customs or majority attitude make drinking practically compulsory	16	
7	2				
10	2				
13	1				
14	2		Young Men's Association meetings	12	
			Village festivals	19	
15	11	134 or 80%	Saké offered to gods	2	Ceremonial observances, 30 or 17%
16	8		Marriage ceremonies	11	
17	18		New Year's greetings	10	
18	17		"Sekku"—Annual boys' festival.	1	
19	25		Celebration of new buildings	3	
20	23		Funerals and annual memorial services	3	
21	21				
22	17				
23	3		Celebrations for young men entering military service	19	Military influences, 27 or 16%
24	2		Annual Festival of the Flag in the regiment	4	
25	3		Farewell meetings for soldiers who have completed their training	4	
27	1		Parents' or brothers' drinking in home after evening meal	6	Individual causes 23 or 13%
31	1		In connection with occupation	9	
			For medicine	3	
			For "culture's" sake	5	
			Abstainers	12	7%
			No information	1	

DR. MOTT'S ITINERARY—A CALL TO PRAYER

December 5, 1925

Sail from Seattle.

December 17—29

Japan and Korea, Conferences with the National Christian Council at Kamakura and Seoul, meetings with National Committees of the Japanese and Korean Association Movements, and consultation with Student Movement leaders.

January 1—15

China, meeting with the National Christian Council, Association Secretarial Conference, consultation with Student Movement leaders, also with the Executive Committee on the proposed Pan-Pacific Conference of the World's Student Christian Federation.

January 21—22

The Philippines, consultation at Manila with various groups of leaders —Church, Association, and Student Movement.

January 26—28

Singapore, consultation with the leaders of Christian forces.

January 30—March 4

The Dutch East Indies, visiting the Missions, attending the Missionary Conference, studying the possibilities of developing Association and Student Movement work.

March 17—April 16

Australia and Tasmania, addressing the students of the Universities, attending the National Missionary Conference at Melbourne, conferring with Church, Student Movement, and Association leaders.

April 21—May 11

New Zealand, addressing the students of the various Colleges, attending the National Missionary Conference, conferring with Church, Student Movement, and Association leaders.

May 11

Sail from Auckland for Vancouver, meeting en route in Honolulu with leaders of the Christian forces.

June 4

Due in New York.

OBJECTS FOR INTERCESSION

That those who go forth, the members of their families, and all those who, as a result of intercession, of carrying added burdens of responsibility, and of generous financial co-operation, have made possible this mission may be guided, shielded and upheld by a power infinitely greater than their own.

That in each field visited there may be a work of thorough preparation and conservation.

That the Conferences of Christian leaders may all prove to be truly creative occasions, and, to this end, that they may be characterized by vision, deep insight, pure motive, the spirit of unity, and courageous initiative.

That in the gatherings of students their gaze may be fixed upon Jesus Christ in His centrality and sufficiency, and that the serious implications of His wondrous Gospel for the whole range of life and of life's relationships may be recognized and heroically accepted.

That along the pathway of the entire journey men may hear the challenge for leadership of the Christian forces, and may dedicate themselves to lives of sacrificial service.

That as groups here and there come to close grapple with burning and emergent issues they may receive fresh accessions of superhuman wisdom, love and energy.

That the cause of international co-operation may be greatly put forward, and that Christians of the various communions may be drawn into a more vital and triumphant unity.

In Memoriam

PROFESSOR MASUKICHI MATSUMOTO

T. H. HADEN

PROFESSOR MASUKICHI MATSUMOTO, Vice-President of Kwansei Gakuin, died suddenly from a stroke of apoplexy, at his home on the school grounds, at 7:10 p.m., December 17th. He had been at work all day, and death seems to have come without warning and instantaneously. The funeral was held in the Central Auditorium of the school, on Sunday, the 20th, and was an extraordinary tribute to the worth and popularity of the man. The burial took place at Kasugano Cemetery, Kobe, by the side of his eldest daughter, who died only a few months ago. He is survived by the widow and two sons and two daughters, one of whom is Mrs. Kimura, of Osaka.

Dr. Matsumoto was born in Hiroshima in Meiji 3, so was in his fifty-sixth year at the time of his death. When sixteen years of age, while a student in the Chugakko in Hiroshima, he was influenced by Rev. T. Sunamoto and the late Rev. J. W. Lambuth, D.D., to become a Christian, and was baptized and joined the Methodist Church. He was influenced by the late Rev. K. Mito to give his life to the Christian Ministry.

He was educated in Hiroshima, where he graduated from the Chugakko; at the Theological Department of Kwansei Gakuin; and in the United States, where he studied at Asbury College, Kentucky, from which he received the degree of M.A.; at Vanderbilt University; and at Yale University, from which he received the degree of B. D.; Asbury College afterwards conferred on him the honorary degree of D.D. He visited America on two other occasions, once as a delegate to the General Conference of the Methodist Episcopal Church, South, when he returned to Japan by way of Europe, and once after the close of the World War.

On his return to Japan in 1901, he was married to Miss Haruye Shiba, a brilliant and accomplished teacher of the Hiroshima Girls' School and a sister of the present editor of *The Japan Times*, who survives him. He at once became a teacher in Kwansei Gakuin, Kobe, and gave the rest of his life to Christian education in that institution, first in the Academy and afterwards in the Theological Department.

Dr. Matsumoto was a well-equipped man when he entered upon his career as a Christian educator, but he was a diligent student, and grew steadily in his knowledge of books, men and things, until he came to occupy a unique position in the school. His ability, fairness and practical wisdom gave him an outstanding position in the school and among the Christian educators of Japan. At the time of his death, he was acting-

President of Kwansei Gakuin, in the absence of President Bates on furlough, a member of the Board of Directors and Head-Chaplain. He was also Chairman of the Board of Education of the Japan Methodist Church. All of his work was characterized by ability and a fine sense of responsibility. In every position he filled he had a valuable contribution to make.

He had a wide circle of friends and acquaintances. A natural kindliness and a fine flow of wit and humour, which was never used to wound, characterized his public speech and private intercourse, and made him a welcome addition to any group. The two thousand people present at his funeral, the hundreds of letters and telegrams of sympathy, and the extraordinary number of floral tributes and representatives of men in high official position and important organizations and institutions were far more than a tribute to the Vice-President of Kwansei Gakuin. They were a tribute to the man himself. A friend, a brother, one who had helped in time of need, had fallen, and they were tributes of love, gratitude and friendship. When his death was announced in the school chapel, many of the young men could not refrain from weeping.

One of the finest things about Dr. Matsumoto was his evangelistic zeal. For the past two years he was Head-Chaplain of the school, and made a great contribution to the religious life of the students and teachers. But throughout his whole career, he was a gospel preacher of zeal and power, and as he grew older, he felt more and more strongly the importance of the church as an institution. He was firmly convinced that nothing could take its place, and he believed that its success depended primarily on the character of its ministry—its integrity, consecration, ability and zeal.

Dr. Matsumoto was a passionate lover of his own country and people, and second only to these, of America and her people. Whatever disturbed the kindly relations of these two peoples was unmixed sorrow to him. He was deeply hurt when the "exclusion clause" was included in the new American immigration law. He felt that Japan had been wounded in the house of her friend. But as time passed, I think he realized that America was Japan's friend still in spite of the "exclusion clause."

We shall all miss him sadly at Kwansei Gakuin. A beloved friend and brother has suddenly vanished from our midst. But the world is brighter and better because he was a sojourner here for a while.

Book Reviews

"THE LIFE, LETTERS, AND RELIGION OF ST. PAUL." C.T. Wood, B.D., Fellow and Dean of Queens' College, Cambridge. M. & T. Clark, Edinburgh.

This book may be bought at the Christian Literature Society or the Book and Tract Society at the comparatively low price of ¥ 4.80.

The writer of this brief notice can confidently recommend Mr. Wood's unpretentious volume as the best aid to the study of St. Paul's Life and Letters at present available in the English language. The publication of such a book so soon after Dr. David Smith's "Life and Letters of St. Paul" (1919), and Dr. McNeile's "Life, Letters and Christian Doctrine of St. Paul" (1920) is significant of the immense interest taken now-a-days in the revised study of Paulinism and all that word implies. Mr. Wood's chief motive in adding one more to the many books on St. Paul "was the desire to examine, as simply as possible, St. Paul's religion." "Other writers of his life," he says, "concentrate more on his theology; and we need books which will interpret his religion in terms which touch men's own experience of life rather than in the theological jargon, which the modern mind finds both dull and unconvincing."

It is this simplicity of treatment, this bringing of St. Paul's life and character and thought into vital relationship with modern experience that constitutes the special value of this book. The author's attitude towards the various critical problems to be met with in New Testament study is moderate and scholarly to a degree; and a special word of praise is due to the admirable paraphrases of St. Paul's Epistles.—G. H. MOULE.

"RELIGION AND NATURAL SCIENCE." E. Haigh, M.A., B.Sc. Student Christian Movement. Price 4/6, paper covers 3/-.

One of the most hopeful and healthful signs in the world of thought today is the growing understanding between the representatives of religion and science. It is not yet possible to say that religion and science are actually reconciled, but the process is going on, despite events in some quarters. The claims of extremists on either side are given considerably less attention by the people who count than they would have received thirty to fifty years ago.

One of the chief reasons for this is a clearer understanding of the respective functions of religion and science. "The aim of science is description. The aim of religious theory is interpretation. The two may clash in form, but in idea they are incommensurable." What has been one of the most fruitful causes of friction in the past has been the failure

to realize this distinction, the tendency of the one to trespass to an unwarranted degree on the domain of the other.

In the book "Religion and Natural Science," written by one whose living faith and scientific mind are apparent in every chapter, we have an admirable introduction to the study of the whole question. The most valuable part of the work is the temperate discussion of the relations between religion and science in general. The more detailed application to evolution, the new psychology, and natural law suffers from an inevitable brevity, but they are nevertheless masterpieces of fair statement. The purpose of the book is to show science as a handmaid to lead us towards faith in God.

The book reveals a wide reading and is enriched by copious quotations from those whose opinions have a right to be heard.

We can recommend the book as suitable for a boy leaving school for the University, and we venture to suggest that it is one which might well be translated into Japanese, for it is stamped throughout by the experience of one at whose feet it was our privilege to sit during the happiest years of boyhood's days.—W. H. M. WALTON.

"FORTY YEARS IN JAPAN." Rev. J. P. Moore, D.D. Price, $1.00. Board of Foreign Missions. R. C. U. S. A.

This is the title of a recently issued autobiography by Rev. J. P. Moore, D. D., the senior foreign missionary of the Reformed Church in the United States, though now retired from active service.

It appears that his first wife—for Dr. Moore was married twice—was chiefly instrumental in his deciding to offer himself for service in Japan. As a girl she was interested in foreign missions, and when the call was issued for a second missionary, married, without children and experienced in pastoral work, Mrs. Moore at once expressed a willingness to go and encouraged her husband to apply for the appointment. It thus came about that the Moores reached Tokyo in October, 1883, joining the Church's first foreign missionary family—Rev. and Mrs. A.D. Gring—who shared their home at No. 28 Tsukiji with the new comers until a suitable house could be found for the latter.

While living at No. 50 Kami Niban-cho, in Kojimachi Ward, Tokyo, Dr. Moore organized a small congregation, which was afterwards united with a similar group across the street, the resulting large congregation becoming what is now the influential Fujimi-cho church (*Nihon Kirisuto Kyokwai*), of which the famous Dr. M. Uemura was pastor until his sudden death last year.

Mr. Gring had organized in 1884 a church in Nihonbashi Ward, which later was removed to Mitoshiro-cho, Kanda Ward, and both Dr. and Mrs. Moore interested themselves in the development of this flock,

especially after the Grings left the Reformed Church for the Episcopalian.

A third enterprise in which Dr. Moore was interested is the church in Hara-machi, Koishikawa Ward. Miss B. Catherine Pifer had a large share in the starting of this congregation and its development to self-support.

But Dr. Moore, though mainly what is called an evangelistic missionary, as occasion demanded also engaged in other activities. For a time he was a teacher of English in the Peers' School and in a private school in Tokyo. Removing to Sendai and then to Yamagata, he taught in the Anglo-Japanese School which had been founded there by the prefectural governor and other influential people. He and Mrs. Moore, with their Christian Japanese associates, started the church that still exists in the latter city. The Anglo-Japanese School having been closed permanently, the Moores moved back to Sendai, where they engaged in both educational and evangelistic work. Mrs. Moore also, wherever she lived, visited the sick in hospitals. During the Russo-Japan War she was active in work for the wounded soldiers in the military hospitals of Sendai. Unfortunately she became a great invalid, and the best of medical and surgical aid both in Japan and in the United States proving unavailing, she finally passed away at Biltmore, N. C., in December, 1910.

On Feb. 8, 1913, Dr. Moore married again, the bride being Miss Anna DeForest Thompson, who for twenty-five years had been a teacher in Ferris Seminary, a (Dutch) Reformed girls' school in Yokohama. This happy union continued for nearly ten years, when it was broken up by Mrs. Moore's death Dec. 9, 1922.

Less than two years after this sad event Dr. Moore returned home on furlough, and the Board of Foreign Missions, with his full consent, placed him on the retired list. Since then he has given to the public his memoirs in an attractive and well-illustrated book of 221 pages. The story is written interestingly and gives, not only the facts of a long missionary career, but also a good deal of general information, useful to students, of the planting and growth of the Gospel seed in Japan. Often it seems as though there were scarcely any progress year by year, but seen through a vista of four decades the changes are simply wonderful.

—H. K. Miller.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Hokusei Jogakko, Sapporo, by the 20th days of March, June, September, and December respectively. Contributors will oblige by making them as concise as possible, and by drafting them in the form now in use.

BIRTH

McMILLAN. On October 11, at Taihoku, Taiwan, to Rev. and Mrs. Hugh McMillan, C. P. Mission, a daughter, Ruth Mary.

ENGAGEMENT

MARSHALL—ACKISON. Rev. David Marshall to Miss Maude Ackison, both of the C. P. Mission, Taiwan, the marriage to take place in Kobe at an early date.

MARRIAGE

HUTCHINSON—PEARCE. On Dec. 30, at Fukuoka. by Rt. Rev. the Bishop in Kyushu, Rev. E. C. Hutchinson to Miss D. M. Pearce, both of C. M. S.

ARRIVALS

DENTON. On Christmas Day, Miss Grace Denton, P. E., formerly of Fukui, from furlough. Miss Denton is to be stationed at Obama.

HOARE. On Nov. 10, Miss D. Hoare, J. E. B., from furlough. Miss Hoare is stationed at Koyama, Tokyo-fu.

ROWLAND. On Oct. 30, Dr. and Mrs. G. M. Rowland, A.B.C.F.M., formerly of Sapporo, from furlough. Dr. and Mrs. Rowland are located at 645 Togoshi, Hiratsuka-mura, Ebara-gun, Tokyo-fu.

DEPARTURES

BABCOCK. On Nov. 15, Miss Grace Babcock, A.B.C.F.M., of the Kobe Woman's Evangelistic School, on health leave.

DeFOREST. On Nov. 15, Dr. Charlotte B. DeForest, President of Kobe Jogakuin, to be absent several months in America in the interests of the college.

HALSEY. On Jan. 12, Miss Lila Halsey, P. N., of Joshi Gakuin, Tokyo, on health leave.

HOWARD. On Jan. 12, Miss R. D. Howard, C. M. S. Osaka, on furlough.

KERR. In January, Rev. and Mrs. Wm. C. Kerr and family, P. N., of Keijo, on furlough.

MILLMAN. On Dec. 5, Rev. R. M. Millman and family, M.S.C.C., Toyohashi, on furlough.

NICHOLSON. On Dec. 11, Mr. and Mrs. H. V. Nicholson and family, Friends' Mission, Mito, to be absent in America until April, 1926.

SOMERVELL. On Jan. 12, Miss M. C. Somervell, S. P. C., Numazu, on furlough.

STEADMAN. Rev. and Mrs. F. W. Steadman, N. Baptist Mission, Morioka, on health leave. Home address: Granville, Ohio, U.S.A.

STROCK. On Dec. 1, Miss Ada Strock, Evangelical Mission, on health leave. Home address: Springtown, Pa., U.S.A.

MISCELLANEOUS

NICHOLS. Rev. S. H. Nichols, Bishop-elect of Kyoto, will be consecrated Bishop, on April 26, 1926.

SIMPSON. The Rt. Rev. John Basil Simpson, henceforth to be known as Bishop Basil, having been consecrated in London, Bishop of the Church of England in Kobe Diocese, has been formally recognized by the Nippon Sei Ko Kwai in Kobe and has taken office there. Address: "The Firs," Shinomiya, Kobe.

TAMMINEN. On Dec. 11, Rev. K. W. Tamminen, Superintendent of the Lutheran Gospel Association of Finland, arrived in Japan on a tour of inspection of the Finnish Lutheran Mission in Tokyo and Nagano-ken. He will remain until February.

TENNY. Dr. and Mrs. Charles B. Tenny, N. Baptist Mission, Tokyo, are detained in America because of Mrs. Tenny's health.

WILLIAMS. Rev. G. W. Williams, C. P. Mission, Taiwan, who is in Canada on furlough, has been obliged to resign from the mission because of ill-health in his family.

THE CHRISTIAN MOVEMENT IN JAPAN NOTICE

The Secretaries of the various Missions are kindly requested to get into the hands of the undersigned *Memorial Notices* on the members of their respective Missions that have passed away between the two Annual Meetings of the Federation of Christian Missions in 1925 and 1926.

Memorials on the following have already been provided for: Mrs. McCauley, Miss Boutflower, Miss Goodwin and Miss Imhoff.

By action of the Editorial Committee the *maximum* length of each Memorial in the "Christian Movement" volume for 1926 is to be *one page* in the book (about 300 words).—A. OLTMANS,

Necrologist and *Editor* "The Christian Movement"

FEDERATION OF CHRISTIAN MISSIONS NOTICE

Mr. H. V. Nicholson was called to America on furlough and has resigned as a member of the Executive Committee of the Federation of Christian Missions and as the Treasurer of that organization.

Rev. Clark P. Garman, 477 Naka Shibuya, Tokyo Shigai, has been elected as Mr. Nicholson's successor, both as a member of the Executive Committee and as Treasurer. Please send all fees to Mr. Garman hereafter. Dr. Stirewalt will continue to receive and to forward the gifts for the Children of Harbin.—HARVEY BROKAW, *Secretary F. C. M.*

THE
JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(*Formerly "The Japan Evangelist"*)

VOL. I APRIL 1926 No. 2

Readers of "The Japan Christian Qnarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

Editorial Notes

THIS issue of "The Japan Christian Quarterly" is devoted to a study of what missionaries in Japan today, are able to do and are doing. The dozen names or so are representative of a host of some 1,200 men and women, who are privileged to serve in this land and away from their own; the twelve methods of work are but illustrative of the many opportunities of service that lie before a missionary out here, who tries to express his Message in ways best suited to his temperament and personality and with due regard to that of his listeners. In all of these methods there is a tacit recognition of Japanese leadership, either as an acccomplished fact or as an immediate goal. The missionary in Japan who tries to keep everything in his own hands is, like his critic, an anachronism. All of these are suggestive of that essentially western type of Christianity, namely ceaseless activity. Whether in classroom or in country, Garden Home or newspaper office, there is the same underlying note of "busy-ness" in the King's business.

Looking at the field as a whole there seems good ground for stating that the Japanese Church has proved itself to be a not unsuccessful imitator of the missionaries in this respect. Though the complacent slow-moving worker here and there may be the despair of his foreign colleague, yet what with evangelistic campaigns on a nation-wide scale, temperance mass meetings, the growth of institutional religion, conferences unending and the like, it seems clear enough that the Christian Church in Japan,

at all events, is not going to be typical of the so-called slow-moving East.

Of course all this effort produces results; it could hardly be otherwise. Converts are won for the Kingdom; activity breeds a sense of responsibility in the native Church; the good works of the Christians cannot but attract the attention of the authorities, and in many cases their favour. But the danger today is that we measure our success by our activity rather than by its results. The number of pupils in a school and the number of baptisms in a church may prove good "copy" to the Home Boards, but are they honestly as good as they sound? A National Evangelistic Campaign which reports an audience of 200,000 may sound a great success, but in reality it has reached less than half of one per cent of the population.

During the past five years the population in Japan has increased by nearly four millions. In the same interval the Christian Church has increased from 250,000 to 280,000. In other words the Christian Church in Japan has grown at a rate of less than .01% of the population per annum. True, Government shows an increasingly favourable attitude to Christianity, but no one doubts but that the dominant motive which prompts it is an utilitarian one. The speech of the Head of the Bureau of Religions at the last meeting of the National Christian Council made this abundantly clear. True, Buddhism is losing its hold today, but it is a moot point whether this is not more due to the disintegrating effects of modern education and materialistic thought and ideals than the successful advance of a rival faith. Such a weakening of an ancient religion does not bring the Christian nearer his goal. As has been well said with reference to Islam, "When at dawn the factory siren calling youth to the factory has drowned the voice of the *muezzin* calling to prayer, and when the factory chimney has replaced the minaret, we have not moved towards the Kingdom of God."

Now what is the cause of this very relative success? Various reasons may be adduced, but we will content ourselves with one which seems to us to get to the very root of the matter. We have failed to make use to a degree commensurate with our task of the spiritual resources at our disposal. In other words we strive, we organize, we think, we preach, we teach, and we do good deeds, but do we pray? Walker, the great missionary of

Tinnevelly, wrote, "Better far to do less work, if need be, that we may pray more; because work done by the rushing torrent of human energy will not save a single soul; whereas work done in vital and unbroken contact with the living God will tell for all eternity."

"Prayer is no momentary act. To touch God
Is to enter worlds where Time is not,
And set in motion things eternal."

The need of such an attitude may be seen from another standpoint, namely, our own utter inadequacy for the task of winning Japan to Christ. The figures quoted above are challenging enough, but let us ponder over the subject a bit more. If every Christian worker in Japan today, man and woman, Japanese and foreign, were broadcast over the country, and given a parish, he would be responsible individually for over 10,000 souls scattered over an area of 25 square miles.

Or again take the world of thought. We recognize in many ways, and incidentally derive much comfort from the fact, the growing influence of Christian thought in the life of the nation. We console ourselves that for every confessing Christian there are four who have felt the influence of Jesus Christ so strongly as to be Christian in all but name. But can we today seriously compare the influence of Christian thought with that of the radical ideas which are pouring into the country?

The truth is that we might multiply our workers manifold and increase our literary output exceedingly and yet we would not be much nearer the accomplishment of our task. The solemn fact is that humanly speaking it is beyond us. But it is in the recognition of this fact that our hope lies. Not until we grasp the limitation of human resources will we turn to the Divine. These resources are to be found in the unsearchable riches in Christ Jesus, and it is through prayer alone that they are available. This truth, of course, we all admit; and yet how many of us spend even a quarter of an hour a day seeking this power

". . . till prayer is pain,
Till prayer is joy, till prayer turns into praise"?

Are we not far too prone to attempt to invert that old Latin saying, "Orare est laborare"?

Buddhist and non-religious forces are competing with us today in many ways. They have better schools than we have and

infinitely greater means. They can beat us any day they like so far as "the arm of flesh" is concerned. But they have not Christ; they know not prayer as we know it. Yet we are too busy using their weapons to wield our own. Luther once remarked, "I have so much to do that I cannot get on without three hours' prayer."

In a little book by Mr. Oldham reviewed in this issue space is left for recording day by day the number of minutes we spend in prayer. "How horribly mechanistic!" some one says. But with a true Scotch canniness we venture to think he has placed his finger on one of our weakest spots.

In a striking paper recently issued by a group of Christian leaders of the English Church, they speak of being filled with a very great "concern." "It is the relative impotence of the Christian Church in face of the greatest Christian opportunity in all history. . . . At bottom what is wrong is our weak sense of God, our weak hold on Him, our weak faith in Him. For our part we see little hope of the Church rising to grapple with these unprecedented opportunities unless and until there is a revival of personal and corporate prayer life from end to end of her membership." They are all busier men than we are, but they have pledged themselves to give a definite extra portion of time every day to prayer. Can it be that they have given us the lesson above all others that we need to learn out here?

Working with a Japanese Church

ASKED to describe, not the general situation, but what I as a missionary am doing, I find myself in a peculiar situation; it is impossible to describe what I am doing without referring at once to the general situation. My joy is in the general situation. Otherwise I would feel so insignificant that I should have to insist on being released from writing. One feels natural modesty in presenting his own experience as a "case" for students of the missionary cause to ponder. Two years ago after speaking in the home land, it was my pleasure to have a member of the audience say, "This was an unusual treat. Do you know, you are the first missionary I have heard speak who neglected to talk about himself!" And now, the Editor requests that I talk about nothing else. If then I am to talk about what *I* am doing, I must ask the privilege of keeping the "I" anonymous.

What am I doing? Briefly answered: I am working myself out of one job and hunting a new one. That does not mean that I am planning to leave evangelistic missionary work; it means that I am frankly recognizing the changes that come each year in the work of the missionary, and am trying to be of as much service as possible as each new situation arises.

Zoology is teeming with examples of over-specialization which has resulted in the advantage of the moment giving place to handicaps which have either eliminated a form altogether, or have kept it from participation in the main stream of advancing life. The worm that developed the protective armour of a shell struck upon a wonderfully effective device for preserving its life, but the clam still lives in the mud behind his closed doors, content "to let the world go by, to know no gain nor loss," while a less specialized form which learned to run away from trouble in God's open sea, became under God's guidance the ancestor of a nobler species. Adaptability, not over-specialization, is the lesson Zoology teaches those who are living in a constantly changing environment. The evangelistic missionary in Japan if he is to remain a live factor in the Christian movement here must be constantly ready to adapt himself to the changing environment. Over-specialization spells stagnation or doom.

To a missionary intending to put in a life of work in direct evangelism ability to converse in, to read and to write the Japanese language is, in that order, about as important as it is that he be likewise able to take other than liquid nourishment, eat the characteristic dishes of the land, and drink innumerable cups of Japanese tea. The missionary who will not adapt himself to the language about him is doomed. No wonder I undertook the study of the language in earnest. No wonder I am dismayed when I find that I cannot yet read or write sufficiently to pass as other than an "illiterate." If patience on my teacher's part will avail, my daily "go at the language" may in time provide me with this primary equipment for work in the land of my adoption. Let me say a word of appreciation for the generosity shown me in the language school. I was admitted to a small intermediate division. In the course of time my classmates dropped out. Largely through the efforts of two of the directors a class of one was carried on for two terms, at what must have proved a financial loss to the school. These men recognized the psychological value in systematic progress. My present work in Japanese is largely in preparing sermons or talks, hearing them criticized; reading the scriptures; listening to articles from the religious press; and blundering attempts to read modern drama. This last for a double purpose: to gain firsthand knowledge of the work of some popular writer and to get living conversation in a form where it is conveniently given the scrutiny of the study.

After two years of language school came introduction to the actual work. Under the then prevailing system, my location was determined by the Mission without consultation with Japanese leaders. It was my good fortune to be assigned to an unusually promising field. Geographically well delimited, culturally progressive, with a minimum of denominational overlapping and in cooperation with a man of fine personality, the choice was a happy one. Care-free days of apprenticeship seemed to stretch ahead, but what appeared a straight road soon proved to have a turn in it. My colleague was called away on a premature furlough, and I was left in charge of an undermanned field with an underpaid Japanese staff. Living costs were constantly advancing. In joining in requesting increased salaries for missionaries it seemed only fair to put the Golden Rule into operation with Mission employees. My first lessons in mission work administration were, therefore,

financial. I asked my Japanese colleague, associated in touring, correspondence, and editorial duties, to name his own salary. In regard to the salaries in the local churches I took the matter up with the Head of the local Association, an exceptionally able and brotherly man, who in preparation for a year of travel abroad was coming to my home every week for practice in English. We assumed as fundamental that a pastor or Bible woman was the servant of the local church, not of the Mission; that these salaries should be set by the churches, and if proper salaries were not forthcoming from local sources, then it might be necessary for the Mission to increase its grant to the church. We instituted the new system of the church preparing a budget and after conference between the missionary and the church, a pledge being given towards the realizing of the budget, as revised and adopted. I learned early that the success of these consultations depended on recognition of the church as the important party to the conference, and in taking a Japanese friend along as not merely the go-between of Japanese custom, but to guard myself through his advice from being too foreign in viewpoint. I may say, that even when the errand was not administrative, but purely evangelistic, the presence of a Japanese colleague has always proved a blessing, and is still my practice when feasible.

"Presto! change!" A movement to give pastors of mission-aided churches standing and responsibility in the independent Japanese denomination, or failing that, the creation of a new denomination, resulted in a radical departure in Mission policy. The evangelistic missionaries together with Japanese workers in aided churches were accepted by the hitherto independent Japanese denomination as fellow workers, who, together with the funds before controlled by them, should be under the direction of the denominational Board of Directors. Three missionaries sit with the fifteen Japanese Directors to pass on matters touching missionaries or mission-aided work. In practice it has been found impossible to confine the brotherly spirit to one class of questions, and the missionary votes are welcomed on all matters.

This gratifying relief from missionary administration of churches raised at once the problem of what work the foreigner should undertake. I take from my file a letter and read again my request that, in the spirit of this co-operative movement, the local association of some dozen churches should advise me in

regard to what they would like to have me consider my field of labour, what my emphasis should be, and what financial estimate I should make. The Association was at the time unable to think in terms of the missionary as at its beck and call, so I was forced into adapting myself to the new situation.

My labours have been divided between the city of my residence and the scattered churches of the local Association. Let me roughly indicate the type of work attempted in the wider field before going into the problems ef the local city.

Though separated by wide distances from many of the churches, still it has been possible to visit among them, and to attempt to further the spirit of common aim and brotherhood among us. Frequent use of the mails in letters of encouragement, greeting, condolence, or congratulation, means that my postage bill each year runs high. My ideal is to make the friends with whom I come in contact feel that I am interested in anything that is of moment in their lives. Especially anxious am I that the pastors and evangelists shall feel that; for they carry on bravely, often in the face of many real hardships. So far as comradeship in the work is concerned it is the least I can do to help them to feel that their friends remember them.

Occasionally I am asked to join with others in an evangelistic campaign covering the whole field. In the country districts it is still possible for a foreigner to attract a crowd. Whenever at all possible I try to see that at least one Japanese speaks with me, and that he has either the place of prominence on the programme, or the lion's share of the time. People come to see and hear a foreigner. They go back convinced that the Japanese speaker was superior and that his message should be given increasing consideration.

Ambitious denominational and interchurch surveys raise hopes for unprecedented evangelistic, educational, and social activity. It is bad pyschology to raise great anticipations without letting anything result in deeds. Together with my Japanese and missionary associates it has been a privilege to undertake a few modest ventures, salvaged from the days when missionary statesmen were ready to take the Kingdom of Heaven by storm.

Simultaneously with the wider work of the field indicated above, I have been very much intrigued by the possibilities in the local situation in the city of my residence. The first work of

seed-sowing and church-organizing had been accomplished years before my coming. Four different missions had at various times stationed families here, but for various reasons each in turn withdrew. As far as missionary occupation is concerned the city is almost neglected. A Roman Catholic priest, a single woman kindergartner, and our family are the normal staff for a city of well over 100,000. Six Protestant churches (four of these self-supporting), and two Catholic (one Russian, one Roman) represent Christian activity in this busy commercial centre.

My location in this city was at the request of the local church, not a policy forced upon them in any way. I had previously had a visiting acquaintance with the church and had sacrificed to them the young man just out of theological seminary who had promised to come to me as a language associate. Our pastor of some ten years' standing was suffering from a serious illness, and had been incapacitated for months. The presence of this young man assistant pastor for one year relieved the situation somewhat, but when he was called to Tokyo he left me resident in a city where the pastor technically had resigned but was continuing his residence in the parsonage. His presence was a great embarrassment to the church, and a cause of friction between the members. Until taken sick the pastor had habitually conducted all the meetings of the church, led all prayer meetings, had spoken at every Fujinkwai, as well as served as superintendent and main teacher in the Sunday school. Result: with the engine broken, the automobile came to a stop. The assistant pastor was able to tow the machine for a year, but he too persisted in furnishing all the motive power. When he left, the church was in distress. It was at this point that a unique relationship sprang up between the missionary and the church. This independent self-supporting church turned to the missionary and requested him to be honorary pastor. Deficiencies in language and experience were obvious. The suggestion came from the Head of the local Association, it was embodied in an official vote of the local church board; there was only one thing to do,—to accept and pray for the outcome.

My honorary pastorate lasted over a year. My efforts were centred upon developing a spirit of self-help. The members led their own prayer meetings, the evening service became a chance for nearly every man in the church, young or old, to tell what his

religion had meant to him in practical experience. I kept the morning service in my own hands and took what for the missionary must be a rare opportunity, the chance to preach two long series of sermons: one, an exposition of First Corinthians, the second, a brief outline of the rise, history and emphases of the Christian religion. Several members were added to the church. Plans were laid for the gradual building up of a fund for reconstruction of the church edifice. A young men's society was organized. The Sunday school was gradually strengthened. Let it not be thought for a moment that the missionary did all these things. His willingness to do all he could made it possible to persuade others to do the unaccustomed. The result was such activity as the church had not known for years.

Again change, and a new chance to adapt. The long anticipated day came when a new pastor was found. Able, a prophet of the new order, a preacher of power, he carried the church forward with vigonr. What should the missionary do? Certainly not compete for affection with the pastor. Certainly not use the leverage of intimate knowledge of the parish to build up a power within a power. The logical thing was to put himself frankly in the hands of the new pastor to be used.

Together we attempted a modest survey of the city. Together we organized a night school so that the church plant might not stand idle five nights a week. Together we discussed points of interest developed from his sermons, or mine (for he asked me to preach for him from time to time), or from the foreign press. When I returned from furlough he seized the opportunity to make use of my opinions on the international situation and saw that these had not only a wide hearing through the field, but the publicity of the press as well. He found ways to use me and the association was a most happy one.

Again change, and another chance to adapt. Our pastor was called away and once again I was asked to serve as honorary pastor. To my lot came not once but many times the call to the home in sorrow. Often we met in farewell meetings for active members. The anxieties of the ten months' pastorate were taxing. The working together with all types of members in dark days has given a comradeship that makes this church very dear to me. But again change—a new and able pastor. The seeming assurance that the much needed new building will soon be realized, that

new members and better business conditions are to bring the church up to a point where the presence of a missionary whose chief task is in connection with the local church will prove an anomaly, make me wonder whether it may not in a few years be wise to seek relocation beside a less advanced church.

I have not begun to tell of the joys that come through association with the group of local pastors. Opportunities have come for planting ideas there which have resulted in a limited amount of union effort in spite of the wide diversity of theological opinions. The chance to work with students, some of whom are anxious to hear what Christianity has to say on the practical problems of social life, is another privilege that has been mine. To salvage a Salvation Army officer (at his request) and to make it possible for him to continue in Christian work, was worth the doing. To get a drunk officer back on board a foreign vessel, and to take a doctor off to the assistance of a captain needing medical aid, have been a part of my missionary task. More recently the inauguration of an English service of worship with an eye to the needs of a small foreign community and a limited English-speaking public has called for more tact than I command.

What am I doing? I am hunting ways in which I can strengthen the hands of the Japanese church without assuming obligations that make me a specialized part of the organization, essential to its success. This means constant adaptation to new conditions. Briefly, I am trying to work myself out of a job; but the nearer I come to success the greater is the tug on my heart-strings to stay by even when I am not essential. It is with mingled feelings that I look ahead therefore to finding a new job.

Working Alongside a Japanese Church

(The Woman's Point of View)

N. F. J. Bowman

MANY and varied experiences have come to me in eighteen years of missionary work in Japan in my work alongside the Japanese Church. During the first ten years of work my effort to help in the building up and extension of the Kingdom of God in this land was very different from what it is now. Today the Church is awakening to a realization of itself as an organization in Japan with a definite call to service and a sacred responsibility towards the society from which it draws its members.

For ten years I acted not only as Bible Teacher and Director of the Women's Work of the Church, but even as an advertisement of "preachings" by standing outside in the street and inviting passersby to go in to hear the Good News! Now the young men and the older women do that and my job is inside in the background helping in one way and another while the Christian girls and women help and guide enquirers in their half of the congregation.

The women of Japan are just beginning to come into their rightful inheritance in the educational and professional world, but their place in the Church, though very important, is not yet fully recognized. A great step forward was made in our own Church not many years ago when women became eligible as members of the Church Committee and in addition the Order of Deaconesses was established. Ordinary women and mothers are not supposed to be teachers outside of their own homes. The foreign missionary, therefore, has a work to do in helping her Japanese sisters forward to a realization of their new rights. For instance she must urge Japanese women to act as President of the Women's Society of the Church or the Chancel Guild; she must advise them as to methods of procedure; she must persuade them at first at small meetings and then at larger ones to tell their experiences or express their opinions on some subject of faith and practice; until in time they gain sufficient self-confidence, under God, to act alone

as leaders of their sisters. I have been struck by the wonderful development in three years of one such. She is a mother of many children, a doctor's wife, who has been timidly but faithfully filling this office. In the course of training as a Woman Auxiliary President she has come to realize her duty not only to other women of the Church but also in her own home. She has realized that the measure of her faith has a mighty effect upon that of her husband and children as well as on her employees, and she has already become a leader with a telling influence in the home and among the women of the Church. She still finds use for the missionary as an adviser in committee, as an inspirational teacher, and as an organizer of the work among the girls; but she uses her Japanese sisters as music and singing teachers, and the woman-worker in the Church as teacher for the nurses in her husband's hospital.

Another sphere of work open to a missionary who is working alongside a Japanese Church is that of the preparation of women and girls for baptism and confirmation. Much individual teaching must be done. Even if the pastor had time, it is not considered wise for men in general to undertake this teaching. The Japanese woman-worker, if there is one, may be leading a deeply spiritual life, and may be of high social standing, but all too often her education has been very limited and she lacks prestige as a religious teacher, and in consequence is less acceptable in some quarters than the woman-missionary, who is regarded as a specialist in her subject, and is often expected to be good for any and every grade of enquirer. Her Japanese colleague knows her own people and all their weaknesses and foibles better than she does, but she has not always the courage to place her finger on the weak spot without giving offence. The missionary on the other hand, whose apparent rudeness is often forgiven because she is a foreigner, and whose sincerity is seldom doubted, can take extremer measures, and in critical spiritual cases when the crisis is past and the operation is over can yet retain the respect and receive double the trust of the one who suffered temporarily at her hands.

The average Japanese woman lacks the courage of her convictions. It is really considered unwomanly to force one's opinions in the face of opposition. So here also there is a place for the foreign lady—as the champion of the women's cause in the Church!

For instance in conference with men and women, *e.g.* at a meeting of the Church Committee, if the women workers gain sufficient courage to voice an opinion (and now-a-days they usually have a strong one!) it can be easily over-ridden by the voice of the men, because a woman's opinion is not supposed to be of very much importance, much less final. But if the woman missionary is playing on the women's side, she can usually put the ball over, so to speak, if the Japanese women get it up to the line! Many times have I been asked to be at such meetings for that express purpose!

The Japanese woman-worker is often lacking in persevering faith. By the grace of God the woman-missionary has generations of faith behind her and a Church organization to learn from, which rivals any other in the world. She knows that one with God is a majority; and so where women's meetings, girls' clubs, and children's meetings, enthusiasically begun, gradually languish through indifference or opposition, she can be an inspiring human adviser and give such an uplift that prayer and effort, perseverance and result, lead to victory. The Japanese know their own people and country and language a thousand times better than the missionary ever can; all that they need is that the missionary should believe in their powers and give them such moral support, and the work becomes an accomplished fact with less than half the effort the missionary would have to put forth if she tried to do it herself.

Beyond this the missionary's influence among the Christians as a loved and trusted teacher, going in and out among them as a sympathetic friend, can be a means of calling forth greater faith and effort, and can be a great help to a Japanese pastor in establishing and unifying the Church on one condition—that the missionary has his trust and is loyal to him even down to the smallest details.

The longer I stay in Japan the less *direct* work I do in connection with the Church. I used to manage all the women's work and do a large share of it, from the cleaning of the Church to the organizing of sewing, knitting and cooking classes, chancel guilds, women's auxiliaries, and Sunday schools. But today I am called on to teach my Japanese sisters to teach and to let them have the responsibility in all parts of the work, while it is my duty to assist or supplement if necessary.

The foreign missionary is still needed as an example of disinterested and self-sacrificing service and as an inspirer of prayer. Not a few of the failures come from lack of spiritual nourishment and of that hope which is born of prayer. Where a missionary is in association with Church workers the necessity of spiritual nourishment and the importance of prayer is emphasized; deeper work is done and characters are developed so that the silent witness of the Gospel in changed lives opens doors in greater numbers than one can enter. The missionary can set an example of wide unprejudiced love and of a big-mindedness that will put away petty differences for the purpose of furthering great causes. She can be a peacemaker, because she sees not only the failures but also the struggles to rise again; she can plead for a spirit of forbearing love, and she can have faith in final victory because she has proven the power of Christ in her own life. Her work is not so much executive as inspirational. Once an adequate number of self-respecting leaders of daring faith are forthcoming, she can retire from a position of responsibility in the Church-army and become a recruiting officer in the Church, sending forth more and more soldiers to that front line which is to win Japan for Christ. Until that army has materialized as a well-organized unit, there is a work for the woman-missionary in Japan alongside the Japanese Church.

The Opportunity of the Middle School Teacher in Japan

A. RUTHERFORD

TO the teacher has been given a great commission: he is entrusted with the duty of moulding lives and shaping the destinies of the pupils and students he has the privilege of teaching. A greater responsibility God could not place upon the sons of men. The commission is therefore a sacred one. It is the teacher's privilege to sow the seeds of courage, good cheer, good will, patience, and happiness and nourish them with love. This commission remains the same wherever the teacher may find his field of service, be it in the homeland or on some foreign shore.

The teacher's field of influence in the Middle School in Japan is, of course, limited for different reasons. In the first place, he is not allowed to teach religion in the class-room; in the second place, there is always the difficulty of learning the language and carrying on his regular school work. However, in spite of the above-mentioned difficulties, there is a great opportunity for the Christian teacher to gather a few of the serious-minded students about him and teach them the principles of Christianity. This can be done in the English language. In a group of, say, eight or ten students, there will, as a rule, be one who can act as interpreter, and through his assistance the more difficult things can be explained.

Some of the students are very much interested in the teachings of Christ and they are eager to find some one who can teach them and lead them in their thinking. I had an interesting experience the first month I taught in the First Middle School of Nagoya. In one of the special classes of fifth year students, I asked my boys to prepare a two-minute speech for the following day. Can you imagine my surprise, when one of the students got up in the class and announced as his subject: "Why I have decided to be a Christian." In broken English he was able to make clear the main reason why the teachings of Jesus appealed to him. Briefly stated, it was this: inclusive love or the idea of the Brotherhood of Man. Two other students gave speeches, and

though they did not state their subject in the same terms, their speeches lead me to believe that they very definitely agreed, whether consciously or not, that the solution of international problems could be found only when men were prepared to think of all men as brothers.

The teacher who is interested in doing his little "bit" in helping to sow the seeds of Christianity in the hearts of men, will find no difficulty in starting a Bible class. All he needs to do is just to announce the fact that he is going to hold a Bible class and the students will come, not many, to be sure, but if one boy attends, his time will be well spent. I started a class a year ago last September and I have carried it on once a week and at no time have I been without eager listeners. They are not only willing to come but they are willing to stay for at least an hour, and even after the hour is up, they will remain if the teacher has anything to say.

I have two Bible classes now—one on Friday afternoon in my room in the Y. M. C. A. and one on Sunday morning at one of the city churches. The students in the classes are from different schools in the city. One of the schools, in which I teach three hours a week, is a private Buddhist school. During the last six months three of the students from that school asked me if they could attend my Bible class. It being a Buddhist school I had not announced that I had a Bible class, but the boys had heard about it indirectly and made application personally. So from time to time the members of the class bring their friends.

In addition to the Bible class work, we have organized an English Club which meets once a week in the social rooms of the Y. M. C. A. The Club has a membership of about twenty boys, ranging from thirteen to sixteen years of age. So the English club is another avenue through which the English teacher may gain a sphere of influence. The club program is divided in somewhat the same manner as the Canadian Standard Efficiency Training program is in Canada. The first twenty minutes is spent in singing songs and hymns, and the remainder of the time is spent in playing games. The movement for the organization of the club was started by the boys themselves, and the responsibility for its success rests entirely with them. At Christmas time the boys of the club got up an English play and presented it very well indeed. They had invitations printed and sent out to their relatives and

friends, who turned out to see the performance. Through such an organization as an English club, the teacher comes in contact with parents and friends of the students.

The Japanese students like to be friendly with their foreign teacher and enjoy taking him for hikes into the country. Here again he has an opportunity to combine the teaching of the Bible with a pleasant afternoon spent in the open air on the hills or in the woods. In some quiet spot away from the impious uproar of city life he can gather the boys about him and discuss the deeper things of life. One of the happiest afternoons I have had since I came to Japan was spent in just such a way. We carried a lunch with us and ate it under the trees. After lunch we had a Bible class meeting for about an hour, then we wandered through the woods and over the hills enjoying the beauties of God's handiwork, as they are revealed in nature.

The teacher who is interested in this kind of service to the students in the Middle Schools in Japan, regrets that he has not more time at his command for such work. As has been said by one who has had long expenence in such work, "A Christian teacher in Japan can stand before a nation as an example of the type of Christianity which the religion of Jesus Christ can produce. By living the Christ-like life before his students, bringing to them the Living Water, and slacking their spiritual thirst, he may become a refreshing spring in a dry and thirsty land."

In teaching the English language he may inculcate some of the fundamental truths of Christianity, and in his own home, outside of school hours, he may teach the Bible and introduce his students to Jesus Christ. He may cooperate with the missionaries, local pastors, the Young Men's Christian Association, and other Christian agencies in building up the Kingdom of God in Japan.

He can himself enjoy a personal experience that will widen his knowledge, deepen his culture, discipline his faculties, and enrich his own spiritual life.

At a time of strain and stress, he can help mediate between the East and the West, nobly interpreting to each the virtues and values of the other. He may thus fulfill the mission of Christ, the Prince of Peace, who said: "Blessed are the Peacemakers."

Night-School Work as an Evangelistic Agency

WM. H. ERSKINE

THE continual dropping of the water wears away the hardest rock and the continual presentation of Jesus Christ every night in a chapel service wears away prejudice and gains recruits for church and Bible teaching services. Instead of the changing crowd of street preaching we have the regular audience of students of English. When the English is done by the best teachers possible and the chapel services are made appealing to growing young people the success of the school as an evangelistic agency is assured.

My own radical change from country evangelistic work in Akita and Yamagata Kens where I was associated with and inspired by the remarkable work of that untiring missionary the late Rev. H. H. Cook, was not an easy one. Personally I know the need, the joy and the possibilities of country evangelism for the missionary; but accepting the mission appointment with fear and trembling I entered into the task.

Our school started with three students and five teachers and for three years we struggled, at times discouraged and ready to give up because of lack of students or lack of mission subsidy, or because the converts were not as many nor coming as fast as we had hoped.

We turned toward a self-supporting ideal, charging tuition to all alike and by renouncing the help of the mission won the hearty cooperation of the teachers and workers in the school. Since then we have had other cloudy days, when at first the cooperating teachers did not get even enough for street car fare but the devotion it developed in them and us all has meant lasting improvement for the school. I cannot speak too highly of the many years of sacrificing labors of my colleagues, Professor I. Asano, one-time Principal of the Episcopalian school for boys, Momoyama Chu Gakko, and Professor Tsukada now of a Girls' Higher School.

The Mission, the United Christian Missionary Society, gave the present building in 1917 and since then we have gone forward by leaps and bounds. The student body has gradually increased. The girls' department has been added. The typewriting depart-

ment was started with one old machine; soon two second-hand machines were added and now we have thirty machines, all bought with our own funds. Next came the shorthand classes, which while never paying for themselves are a good drawing card and serve as advertising.

I am strongly of the opinion that the Lord can use any experience which is consecrated to soul saving. My experience in my teens as an office boy at thumping the keys of a typewriter and a stagger at shorthand, have been capitalized for Him in Osaka Eigo Gakko.

Our whole plant is known in America as the Christy Institute but in Osaka we are registered as three schools, Osaka English School for Boys, Osaka Girls' English School, and Osaka Typewriting and Shorthand School. By entrance examinations we have limited the enrollment in the boys' night school to a thousand with an average attendance of 345. The largest number of changes in the student body takes place in the beginning classes with the upper classes more steady. This changing body has to be taken into consideration with this kind of a school and the aim must be to steady the attendance, and the attractive and earnest work of the school and teachers will win even the tasters of English to want to know more about Jesus Christ.

The girls' school has English from 4 to 6, but typewriting from 12 to 6, and allows the use of the same office force, the same teachers (thus getting better teachers), and the same equipment in chairs, class-rooms and typewriters, a most economical arrangement in every way. In the girls' school we have an enrollment of 445 for this year and an average attendance of 150. In the typewriting department we have from sixty to seventy-five each term. "Thirteen," the enrollment of the first term in our girls' department, has not been unlucky with us, for this department has grown steadily and we find Christian contacts easier to be established and the student body more stable than in the boys' school.

We have twenty teachers who have established a record for continued work, all for over three years and some for eight and ten years. They give us from one day of two hours in one department to three days of four or twelve per week in both schools. In addition we have two full-time teachers, one each in the typewriting departments, both of whom are Christians. Out of

the twenty-two on our entire staff we have sixteen Christians. In addition we have a Bible-woman as teacher who assists in the religious work and the pastor of the affiliated church as teacher and religious leader.

The work of the school is organized around the daily chapel service, which comes between the two fifty-minute hours of English. Typewriting girls who do not take English attend the typewriting school from four to six so as to be there for the chapel from ten minutes of five; typewriting boys practice from seven to nine so as to attend chapel at 10 minutes of eight. The English students do their practice work on the typewriter before and after the English hours. These English hours are fifty-minute periods of the best English teaching worked out according to the need and demand for Osaka; the foreigner's hours of conversation in each of six classes is only two or three hours per week, whereas in Kobe and other places the foreigner must give more conversation.

Our school is so constructed that folding partitions throw the whole student body into one large chapel room, thus no time is lost and there is practically no slipping away from chapel. Our chapel service consists in singing in English, "Praise God from Whom All Blessings Flow"; the reading of a scripture lesson, usually a short one, in both English and Japanese; a prayer in Japanese by one of the Japanese Christian teachers and then the chapel talk. On Tuesday in place of a talk we have Christian hymns in English. Our force is such that we can have three days of chapel speeches in English and one day in Japanese. All English speeches are interpreted. The whole service is within twenty minutes.

In this work as in any other the "follow up" work is important and here is where the evangelistic missionary can shine. Once a month we have a "get together" (Doyokwai), where we have an out and out Christian sermon and a social hour together in games or in serious talk, or for answering questions about Christianity. This has always been a small group. Another Saturday is given up for the typewriting department "get together," the girls in the afternoon and the boys in the evening. These are organized more like the regular school with monthly examinations before and after chapel. The central feature is the attractive chapel service for business boys and girls, when we

make an effort to get the typewriting graduates to come back and tell their experiences to the students. This keeps us in touch with the graduates as well as getting closer to the present student body.

The graduates of all departments are now organizing an Alumni Association and plan to do something worth while for the school in the way of equipment.

Those students who have become Christians after graduation have been the most substantial, but just whether this is due to critical life experiences after leaving the school or because they found that the inspiration gained during the long training in the cultural chapel services had introduced them to a Sustaining Power, we shall never know.

Night-school work is very wearing and demands a strong constitution. It means not only late hours each night but it demands a seven-day a week schedule,—I sometimes think it is an eight-day schedule. Sunday must necessarily be included as the day when you meet the boys and girls at the church either in the Bible Classes or at the regular church services. Our church and school are not in the same building, nor in the same compound but about two blocks apart, and we find that this separation works for the better development of both church and school. At the school the missionary can be the leader but at the church the Japanese pastor must be given the pre-eminence, otherwise you will have the old question of two different personalities trying to guide the same group at the same time. The same problem as that of native and foreign leadership, is found in the American churches where there is an active Sunday school superintendent or a specially strong Bible class leader, and the pastor. So often the pastor is blamed because he cannot make a similar appeal or to the same people as the other leader. Young missionaries have so often blamed the Japanese pastor because he cannot hold the English Bible class students at the regular church service. There is only one way to hold some of these students (no one has held all of them), and that is by mutual admiration between pastor and missionary, both realizing that each has a distinct appeal which must supplement the other.

In the contrast between evangelistic and school workers, we are so prone to be politicians and criticize one another's work. My own experience in quick results in evangelistic work and

slow results in school work has given me an appreciation of both, and I beg of both types of missionary worker to recognize the difference and instead of pricking one another's balloon to pray for and support one another. "Sunshine," a little pamphlet coming to our house, contained a truthful saying which I want to adapt to the subject in hand. "An automobile knocks when it is going up hill but a missionary when he is going down hill." The application is: Do not spend your time telling the other fellow how to do his work, but set about and add your own contribution to the common task and you will be an inspiration to others, both missionary and Japanese. In one of the crises of my missionary career I passed through that valley to the open spaces and found the beauties of *creating* my own place and *trying* to fill it.

Some of the results and opportunities of night-school work must be considered next. While earnest in my efforts to develop the best night school possible, I admit that is not my chief work. Preaching Christ and winning young men and women to Him is my one aim, and I am now willing to be a "pedlar of English" to win young people to His programme. While teaching just enough to have contacts, the bulk of the detail teaching is done by those who do not use the Japanese language. The night school has not hindered my preaching in Japanese as I at first felt it would, it has rather increased my opportunities. In addition to my work in the school and an adult Bible class in Japanese I now have a regular Japanese preaching schedule of two Sunday morning services and four Sunday evening services, where I preach on the invitation of the local churches. In addition to these regular appointments I have calls for both English and Japanese addresses. The English addresses as an evangelistic missionary I used to refuse. My opportunities for proclaiming the riches in Christ Jesus have been multiplied since my willingness to serve in both English and Japanese. The night school work gives me the morning for reading and for study in English and Japanese, both of which are necessary if one aims to keep up.

Another angle of service for which I am unable to give time and perhaps do not have sufficient inclination is the answering of letters and carrying on a correspondence course of evangelism with the young men and women who have been touched by the

chapel service and who write us letters telling of the profound influence it has made upon their lives and the need for just the sustaining power proclaimed and felt in the atmosphere of the school. These letters are encouraging and all we can do is to answer once and turn them over to the nearest church or a newspaper evangelistic agency. To the missionary who can give the time to follow up work of this kind the contacts formed at the school offer an attractive field.

There are two other opportunities growing out of our night school over which I am very happy. One is the splendid group of young men and women who have formed the nucleus of the affiliated Independent Church. This church was supported by the mission for years but it was not until these young Christians from the school got interested in the real development of the church that strides were made toward and the goal of self-support attained. Financially both the school and church are independent of the Mission and are not dependent on one another, but there is an interlocking Board so that they can function separately in policy and finance.

The other opportunity for which I am very happy is the employment of the best government school teachers. Our schools being after-hour schools we are able to employ the strongest teachers and have always had a waiting list from which to select. This we could not do if we were a regular-hour day school. These men, whether Christian or not, appreciate the good English and typewriting work of the school and the fine growing Christian atmosphere, and carry back to the cold government schools some of its warmth and personal interest. At our annual faculty banquet one of our non-Christian teachers surprised us and made us very happy when he confessed his faith in Jesus Christ as a result of the work of the school on him personally.

While the day for much of our preaching in Japanese is passing, I believe that it means only the change of emphasis for all missionaries. Pulpit ability is only attained by the small majority and why study the Japanese language? has been asked. Whether you become a Dr. Guy with exceptional oratorical ability in Japanese or an exceptional lover of men like Dr. A. D. Hail, you will need to know the Japanese language to be able to serve them best. English teaching is something which we all can do, and we can show our devotion by our readiness to serve in this

capacity while learning to understand and appreciate the people among whom God has placed us.

The missionary task is as big as the man. Make your own place and grow with your opportunities. In Japan there is and always will be a place for the missionary who will serve in the spirit of Jesus the Christ.

Work Among Business Girls

C. HOLLAND

THE opening of a new commercial school for Japanese young women does not mean a new type of education in Japan. For several years there have been Girls' Commercial Schools which have been filled to overflowing. So far Kobe has the only government commercial school for girls in the empire, but another is soon to be opened in Osaka. The Kobe school can accommodate six hundred girls. They have five hundred or more applications for entrance each year when they can take in only one hundred and fifty. This year the graduating class consists of one hundred and eight young women who came from the primary schools and who have taken the four-year course. Besides this government school there are three private non-Christian commercial schools in Japan, — one in Nagoya with a five-year course and an enrollment of about one thousand, and two smaller ones in Tokyo. Two other large commercial schools at present have co-education.

Yet a Christian Commercial School for women is a yet newer thing. For several years there have been typewriting and shorthand classes in other Christian institutions for girls, and in some cases girls have been allowed to take such training in boys' schools, but not until recently have Christian Commercial Institutions been opened for women. Some of the Missions which have work in the port cities have seen the increasingly large number of young women who go to the various offices, and have felt the importance of definite Christian work for them. If Christianity has something to give a young woman after she has secured a position in an office, hasn't it still more to give if Christian training can be offered? It means a great deal where the training is received. Immediately the question arises as to the purpose of the young woman in going into the office. Is her motive wholly financial? Has she a widowed mother to support and no older brother to share the responsibility with her? Is she an orphan who unfortunately must live with and look to an uncle for food and clothing even though he has a big family of his own to provide

for? Is there a period of waiting between her school days and marriage, and to spend a few months at a typewriter in practice would enable her to make money for her beautiful clothes needed later? Is it perhaps a newer spirit of independence and a desire to make her own money that influences her? Numbers of such cases can be found. Is it not also true that the commercial school affords an opportunity for further study for hundreds of girls who failed to enter high school, and who prefer taking a four or five year course which may even tend largely to commercial subjects rather than not enter school at all? This percentage can be seen from the large number who never go out to office after graduation. One admires and appreciates such a determination to get an education. But we believe there is still another reason for some girls who apply for training, even though at present they may be far in the minority, and that is that together with the desire to support themselves and family they see in this work a place of service to others.

The business girl should feel that she has an obligation to a firm if she offers her services. Of course she is expected to have at least a fair understanding of the duties of the office to which she applies if she is to render helpful service. Not only a head and hand knowledge, but a hearty and sympathetic understanding of her duties is essential.

Even though it be that so far the greater number have chosen this place because it is the short road to early self-support, if while in training they can be led to see the *deeper meaning of all service*, their relation to it, and obligation in it; its demand upon them in preparation, in appearance, in personality, in absolute integrity of character, then this work is a form of Christian work that has its place along with others. Believing that the business girl who can take her training in a Christian institution, who can share the permanent friendship of its Christian teachers, who can come to know personally the power of the Christ who is its centre, and who can go out with the right attitude toward life as she sees it expressed in herself and others, has a contribution to make to the business life in Japan, we were willing to help make possible the Palmore Women's English Institute.

This work began during the world war when there were many opportunities for office work open to women, and a group of girls requested a class in typewriting in Palmore Institute, the Methodist

night school for boys in Kobe. A few typewriters were put into one of the rooms of the principal's residence and such work continued until 1923 when it was moved to its present location. For two years it continued as Palmore Institute, Women's Department, but from April, 1925, it became a separate institution.

There are two departments in the regular course, commercial and literary. The regular course for both departments is four years including one preparatory year. In the third year the girls in the commercial department have largely commercial subjects, while those in the literary department take advanced English.

Besides the regular courses there are special courses given in typewriting and shorthand.

We find no opposition whatever toward the spiritual teaching in the school. There is an opening prayer service each morning, one hour of Bible study in the class room, and two hours of consecutive Bible study in chapel twice a week. One of the disappointing features of the work with the special courses is that the pupils cannot always be present at chapel hour. Special club work is done for them in which they can get the Bible once a week. A business girls' club is held once a month for our students who are now working. The club work for the regular course has just been reorganized into a Y. W. C. A. with more than fifty members. The girls are very much interested in it. Their work outside of Kobe and their foreign work will be done through the Women's Missionary Society of the Japan Methodist Church, thus giving their organization a direct connection with the Christian church. The local work in the city the students will do themselves.

The special courses are quite cosmopolitan. There are Japanese, English, American, German, French, Russian, Dutch, Swede, Turk, and Korean in the enrollment of this year. Even though these girls cannot converse freely they seem to have a beautiful spirit of sisterhood which needs no interpretation in words.

One of the greatest needs connected with this work is a Co-operative Home for the working girls. They have no home life when they must live in the ordinary boarding houses and most of them prefer living alone rather than to live there. We are expecting to give one floor of our new dormitory toward making a home for some of them next year. This can accommodate only twenty at the most and there should be room for one hundred.

Let us not forget that the first Christian church in Europe was made possible through a business woman, and that today such still has a contribution to make if we give her the right training and the right kind of place in which to live.

Shimotsuma's "57 Varieties"

ELIZABETH J. S. BINFORD

ROUND-THE-WORLD cruisers have brought a few guests to Shimotsuma even! It goes without saying that they have been strong-minded people, interested in us and our work, or they would never have left the crowd for a peep into ancient rural Japan. In our home recently one man asked, "Now just what *can* you do in a town like this?" A sincere question from a sincere man who had been taught in America to believe that the missionary job in Japan was finished. In a joking way I answered, "There are '57 varieties' of work we are doing, and there might be more but for limitations of time—there are still only seven days in a week." The other question that has come several times lately is, "But there are no thrills in Mission work in Japan, as there used to be when Christianity was a new thing, are there?"

In conversation with our guests we never get any farther than about the "10th variety," and our guest is so interested he wants to know more about each variety and even wants to "taste it" himself—then his time is up and he must be rushed by motor-cycle to a "main-line" town to catch a train to catch his ship. But I mean he shall have a list anyway of the whole 57 varieties although he has perhaps caught but a glimpse of a few. As to the thrills! Think how it would thrill you to be doing all these things in a town for the *first* time.

1. When we woke up in Shimotsuma the first morning in our new home, 3½ years ago—luggage about us—we established our daily family worship, which often has quite an attendance, as we began by inviting the workmen, neighbours and guests to share it with us.

2. Making friends—"contacts" it is called in modern language—is a real part of life, and in this town of 5,000 people, with letters of introduction from our Mito friends, it has been an easy matter, except for the fact we simply cannot keep up with the people here in kindness and hospitality. Making friends is a continuous pleasure.

3. Within a few days it was Sunday and we gathered the children together who had been standing around and enjoying

every move the "foreigners" made, and started our first Sunday School which has not missed a Sunday since then; when diphtheria was around we held the Sunday School on the playground for 3 Sundays and we have had to have the Sunday School at emergency hours to fit in with the Primary School celebrations sometimes. We average 70 in the one-room place.

4. Following that Sunday School our family of two our co-worker Mr. K., and our servant sat on the floor amid carpenters' tools and boxes and luggage and we had our first regular meeting for worship at 10.30—which continues. While the personnel of the group has changed entirely, the group has grown.

5. Then Mr. Binford was accepted into the neighbourhood community group ("kumiai"). Mr. Ishii, the head-man of the group, put on his best clothes, and hinted that he thought Mr. Binford might not know that it was customary to put on "best clothes" on such an occasion, and then he "led" Mr. Binford to the 21 houses of the group and introduced him to the "head" of each house and Mr. B. left his present of a roll of paper and a towel which Mr. Ishii had told him to do. When we moved into our new neighbourhood it was the same—the head-man of our group tells us what to pay at the time of a funeral or wedding in "our group"—what and when to pay for the volunteer firemen's new clothes—what to pay for the night-watchman (we would cheerfully pay double if said night-watchman would stay at home in his own bed and not wake us up every hour of the night during the winter months!)—also when to put out flags and that Mr. B. is expected to attend the New Year meeting at the Primary School, etc. etc. etc. For the first time in all our years in Japan Mr. Binford was asked to vote for a town committee with reference to taxes and men even called and told of the respective merits of certain men. And he voted!

6. By the second Sunday night we had up a poster and invited the people to a public preaching meeting, which is an established thing now.

7. Although we lived in two rooms that first year and had to have all the activities in those two room, the activities increased. The people asked for them.

The Chu Gakko (Boys' High School) boys wanted English. So the 1st years had one class—simple English and Bible lesson in Japanese—2nd and 3rd a little more English and singing etc. and

4th and 5th English Bible—so 7, 8 and 9 are certainly 3 varieties of the same thing. These classes have varied in attendance from 10 to 65. From these classes we have a leading Christian student in the Japanese school in Shanghai—3 Christians in Medical Schools, 1 in a Koto Gakko and 7 have been Primary School teachers.

10. We invited the Chu Gakko English teachers to tea and they asked for what we wanted them to ask for. One of the most satisfactory classes I have ever had has been this small group of 5 men for two hours on Friday evening for 4 years. We read "The Next War," "John Woolman's Journal," the whole 42 chapters of Job and this year we are studying Acts to find out origins and foundations.

11. Within a few weeks the young women wanted a cooking class—they asked for one every day. I compromised on twice a month, and I asked them if they would like to study the Bible and hymns, and they showed interest at once.

12. That cooking class became so large and complex it had to be divided and the older married women with families met twice a month and the younger groups continued twice a month. In these cooking classes I have had 59 different women, and they are graduates of over 30 *different* Girls' High Schools (Jo Gakko).

13. The Jo Gakko "Friends Club" started that first winter and continues. Some of our most regular church members are from that first club group. We have a fine correspondence group of the Christian girls of the 3 years. This year's Club has not missed a single week. If some school event occurs on Saturday or I must be away we have it on Monday. This Club has always been almost entirely singing and Bible Study in Japanese. We did Mark this year.

14. The mid-week prayer meeting became a real part of our church group work and is "more so" all the time.

15. When we got into our new house—the boys' club became a weekly event.

16. Also adolescent girls' club.

17. Callers increased. I jotted down in my diary one year that I served tea to over 800 people in 5 months—then quit jotting down.

18. Returning calls and being urgently invited to people's homes—for meals often—has cemented friendship. I have been in more than "57 varieties" of home—for every home is a variety of

itself, and we have called at all the temples too, and talked with the priests. It is here and in a new town I find out all I want to about Buddhism and superstitions and customs. The appalling thing is that *everyone* confesses they have nothing for this life. "We have no connection with the priest or temple until the day of the funeral is set," is the usual answer.

19. We have been invited to attend more funerals here in 3 years than in our whole 20 years in Mito. We are invited just the same as the Japanese.

20. And also weddings.

21. As a "memorial" for the Prince Regent's wedding our little Church—by this time 14 mos. old—started a Loan Library which now has over 400 volumes, managed by a committee of the church. As many as 100 books have been read in a month—although the average is much less. It is not only the only "public Library" in our town—but in our 4 "gun" of 192,000 people!

22. The first Christmas in Shimotsuma, 4 years ago, was I grant, several Christmases late, but it is wonderful what the Children's Christmas in the Public Hall each year has done for the entire town. The whole town knows when it is Christmas now. We started in with the "giving Christmas" idea and no "Santa Claus," but his popularity in Tokyo I fancy will reach here along with other fashionable things like the café.

23. For our second Christmas our church group gave a dinner to 96 refugees and the third Christmas, having no refugees, we invited the blind and lonely old people.

24. In our new home we were able to resume our Christmas breakfast and tree for our co-worker and his family and all our faithful helpers of various kinds. We had 16 Christmases of various sorts this year.

25. There are two book stores in town, and as neither of them had ever handled Christian books of any kind Mr. Binford asked them to carry a line of Bibles and hymn-books and a few other Christian books. The sales in one store of this new stock amounted to 96 yen in one year.

26. The young men of the Church started a Sunday School in the home of one of their own group in the country on Saturday nights—it has not missed a weekly meeting in 2 years.

27. Surrounding village work opens up faster than we can keep up with it. Our county has 111,000 people and in 4 counties

of which we are about the exact centre are 392,000 people more—an average of 700 to the square mile. Among these 392,000 people there are 1 Japanese resident Friend worker, 1 Japanese resident American Episcopal, 1 half-resident Japanese Methodist, our two selves and our two most valuable co-workers (Mr. K. and wife). Does that sound as if the mission job is finished? No indeed—we don't talk about independent churches and Christian Educational Institutions managed entirely by Japanese, etc. in our neighbourhood! Here "Christianizing humanity" has scarcely begun.

28. For this variety I'll mention public temperance meetings in halls and schools—"the first ever" here.

29. Lantern meetings on temperance, health and Bible subjects here and in villages.

30. Tract distribution at big festivals. We stand at the gates as the people leave to go home and almost always meet with courtesy and actually hundreds ask for the tracts.

31. At the end of the first year we had a "reckoning" and organized a monthly business meeting with officers and committees.

32. We started interest in public playgrounds by giving one to our neighbourhood as a memorial for our silver wedding. It is a moving picture all right. The swing ropes had to be changed four times before public spirit got hold enough to try to prevent cutting the ropes.

33. A little church paper, "The Sheep of His Pasture," has been issued monthly by the young men of the church.

34. Lectures on various subjects in the public Hall are very popular as they had never had anything but political lectures until we came.

35. Occasional street preaching by the young men.

36. A Fujinkwai (Women's Aid) composed of women of the Church.

37. A Christmas tree in the playground and singing and a lantern show for three nights during the holidays.

38. As our Church group grows, it disperses, and that means many farewell meetings.

39. And much correspondence—which amounts to some 1,500 personal letters and postcards a year.

40. As our Sunday School increased it was divided into classes, and as Sunday Schools also increased the teachers increased. The result is a necessary weekly teachers' meeting with

tea which meets in our home every Thursday afternoon.

41. A 3-day Knitting Institute was held in the public hall and we came into contact with many new people.

42. We have several kinds of this "variety"—Institutes for Children's Clothes etc.—and even held one in a town 12 miles away.

43. Another Sunday School is started in Kamijuku, another part of our town.

44. The town has a new "city hospital" with 10 beds. This makes quite a separate group. The head of the Hospital came and asked me to look after the "morals" of the nurses (a big order)! I helped them with uniforms and knitted sweaters (my, those nurses nearly froze!), and practically all have attended Sunday night meetings and have been here to tea. One came every day, when not on urgent duty, for 6 mos. and got through some English for an "exam" and we also got through Mark, John and the Acts, and she is now a good Christian. She was one of the two nurses who were with Madame Yajima when she died and also was Baron Okabe's nurse the last three months until his death. There are 3 Christian nurses in Tokyo now from our group—one in the Red Cross.

45. Calling on the sick and sending flowers. Incidentally I grow quantities of flowers to cut just for the Hospitals.

46. We keep a change of literature in the barber shops and doctors' waiting-rooms. The doctors say the patients are most grateful and ask for it and often ask to take it home.

47. The women's meeting had a bazaar—the first in town and that meant several all-day meetings and lunch together — the best get-together thing we have ever done.

48. Several two or three day special missions to help the spiritual life of the Christians, or for non-Christians.

49. Another country Sunday School was started, which is the fourth.

50. Our 7 Christian Primary School teachers headed by Principal Kikuchi came in for Sunday service and dinner here and spent a whole afternoon in informal talk—very illuminating.

51. An all day (holiday) meeting for Christian women teachers in our vicinity—some of my old Mito group came. Our program included devotions, lunch, a trip through our house inspecting pictures on the walls, addresses, and conference.

52. Special meetings at our house for the combined women's

groups, addressed by doctors on "First Aid"—"Summer Diseases" —"Food" etc. Another was a demonstration on bandaging.

53. Meetings at the railroad station.

54. Group Bible study and prayer meetings, of women in different neighbourhoods who cannot go out to public meetings—2, 3 or 4 usually form this informal heart to heart conference.

55. Guests—over-night guests I mean—and when we have American or English people for our guests we often have our Japanese friends to share dinner with them—"international relationship dinners" they would be called nowadays. To us, as it always has been, it's a matter of sharing our friends with our friends.

56. Personal talks with individuals—perhaps the most important of all—here is where we meet hard problems and vexing, with individuals, and here is where we go deep.

57. It's rather a big variety of work to "keep house" and just live a Christian life.

Then there are the 1926 "new varieties of work" I can't mention now, and we are planning a few new ones for 1927. You can put very modern labels on these varieties—as you like—such as "Christian Social Service Variety 2—"Christian International Relationship"—"Christian Child Welfare Work"—"Christian Women's Emancipation Work"—"Christian Clubs," etc.

Now I don't want anyone reading this paper to think that we do all of these "57 varieties" of work in one day, or one week, or even in any one month. "Christmas comes but once a year," at least it is confined here to December mostly. Student classes are confined to the time when they are not in a general panic over exams. Women's meetings may be all upset by a general epidemic of measles or whooping-cough or New Year (but these are fine opportunities for calling. I have called at the entrance of 10 homes in an afternoon enquiring about the sick children—and I serve as general sympathy bearer from one family of sick children to their friends. Bantam eggs is my favorite present for sick children). Village work is often limited by roads and special busy seasons such as silk culture time and rice crops.

As to the thrills! This heart of mine has never experienced more thrills than it does these days. I can scarcely go up town without getting thrilled over something or somebody. Everything and everybody is so personal and close in a small town. If I go to A. san's home his wife is a member of the women's cooking

class and the women's meeting and helps in everything and Mr. C. is a member of the men's Bible Class, and his daughter belongs to the adolescents' club and comes to Sunday School, and the small boy comes to two of the Sunday Schools and when I go to the N. san home all the family of 6 are connected with various activities—such as Sunday School, boys' club, cooking class, women's aid, regular church meetings, temperance work, etc.

Everything we do today here and in the villages dovetails into what we did yesterday and what we will do tomorrow.

I am disappointed in one thing — I had thought the people of a small town would *stay* here, but alas! they, like all the rest of Japan, seem to be a part of a procession going somewhere! Seventeen of our group of Christians have gone to Tokyo (one of the very recently developed "varieties" is a group meeting of these Christians in Tokyo).

The "*thrills*": When you meet a man in the street whose life is absolutely changed. He knows he is changed, his family knows their father is changed, and God knows he is changed and everybody knows he is changed. As interesting a "twice-born man" as you ever read or heard of! And as that man testifies week after week in prayer meeting to answered prayer and new joys in his life (now 15 months in the Way) my own spiritual life is renewed. I thank God that since human hearts are just the same from a long-ago yesterday — today — and apparently forever, I know that Jesus Christ is the same yesterday, today, and forever.

Away from the Beaten Paths

S. M. Erickson

THE mighty Shrine of Kompira is situated in our field of labour. During half the year pilgrims pour in from all parts of the Empire. As many as twenty thousand have come through the port of Takamatsu in one day. The stone steps leading up the mountain are like a busy street from morning until night. From the mountain-side one can see for miles village after village, and town after town. This is the most thickly settled province in Japan, over 1,100 to the square mile on the plain. The fields are fertile, and rice grows in abundance,—good rice, the kind they use in the Emperor's palace. Fish abounds, so that even the poor need not go long without it at their meals. Famine is almost unknown. The people themselves are rather quiet. Outsiders speak of them as "joseiteki." Not even zealous denunciation of their idols by seminary students brings a protest. The chief interests of the country people seem to be the women with the *samisen* (a three-stringed guitar) and the *sakê* bottle. It is difficult to get a point of contact.

Our chief efforts to reach the thousands of people in the country around us have been by the use of tracts. Many a weary mile has been covered on foot and by bicycle. *Basha* and coast-wise steamers have done their part. We are fortunate, however, in having at present three Ford cars which enable us to reach hundreds where we used to reach tens. One of our number and his helpers visited practically every school in his territory last year, many of them several times. He also held many street meetings. The workers in the other car at Takamatsu usually go on foot through the villages handing tracts one by one to those passing on the streets. They stop at the doors of shops for a friendly word and short explanation. Whenever a sufficient group gathers they teach hymns and preach in an informal way and invite the hearers to write in to Takamatsu for more literature. Three of the missionaries in Takamatsu have mailing lists totalling some fifteen hundred names of people to whom they send Christian literature regularly.

The ordinary tracts are too difficult for this work. The country folks find it very hard to get even a single Christian idea into their heads at one time. We believe that we now have the tracts so simple that the children can read them and pass them on to the grown-ups. The other day I gave one of these tracts to a fairly intelligent workman in his shop. On retracing my steps I found him with his little boy just back from school "spelling it out." Many of our tracts have "sambika" printed on one side. We find that children love to sing them and they remember them remarkably well from one visit to another. Some of our tracts are gotten out in the form of a catechism of ten questions and answers.

The Ford cars have taken our ladies for classes in the country. They have held these meetings for cooking, sewing and knitting in seven centres. At one meeting they had as many as thirty women and ten men present. At one country Middle School I taught English for several years. The school mimeographed my Bible lessons for me. We had a very fine concert once at a small place in the hills.

We have tried to have night meetings at various centres. Usually we have rented a front room in a hotel, not an ideal meeting-place, but all that we could get. A canvass is made of the whole town. School teachers, officials and police are given special invitations. Our crowds do not swamp us. The children come, and a few grown-ups. At one place the weak-minded son of the local rich man always used to sit on the front seat and stare us out of countenance. Perhaps some may say that our methods have been faulty, and therefore the people do not come, but we had Kanamori San in some of these places, and he did not draw many more people than we do. After the meetings I have sometimes gone around to see what the folks were doing. They would have closed up early, and I found them sitting smoking at the "hibachi." One would think that the monotony of village life, if nothing else, would drive them to the meetings. It is very difficult to conserve the results of this work, but doubtless some good is done.

Only the "left-overs" from the seminaries are willing to consider a call to locate in these out-of-the-way places. It is hard for them to know how to begin to work. One young fellow came to the country with a smart stick and white gloves. Another soon

had the children calling him the "haikara sensei" (high-collar teacher). One old man failed to measure up morally. This happened fifteen years ago, but it seems that the people will never forget it, though immorality is common in that place. Just now we have a man who is going at things in the right way. He is the playfellow of all the children in the village. Every day he goes about calling on the people in their shops, and sitting and talking to them over the "hibachi" wherever he can get them to listen. The work in that town has grown more in the past year than in the previous twenty.

We have had our ups and downs. Right in the shadow of the Kompira Shrine we got in touch with a man who gave promise of being a local leader. Meetings were held in his house. Goodly numbers would attend. They bought an organ and hymn-books and Bibles. Things were going on in a delightful way. We felt that we were boring under the old shrine on the hill. Then the leader, though married, got too friendly with a teacher, and "great was the fall thereof"! Now we have a little group there striving hard to keep alive. Some years ago we had a fine work in the Normal School. Ohara San, who is now a noted Christian teacher in Tokyo, was here, and he helped draw the boys to the church. Nearly all the teachers in the Sunday School were Normal School boys. Some of them are now working with Ohara San in Tokyo, but only one Normal School student is now attending our services. The interest of those now teaching in the province has in most cases cooled. It seems almost impossible for a man to be a real Christian and keep his job as a school teacher in Japan.

We often think that our work is progressing very slowly. So much of it is mere seed-sowing. Still, during the twenty years of of our stay here, the number of Christian workers has increased from five to thirty-two. Japanese brethren from three other denominations have opened chapels in the province. A new mission station has been established at Marugame. Five churches and four missionary homes have been built. One church has become entirely independent. Two kindergartens have been doing good work for some time, and a third will soon be opened in a splendid new building just put up for it. Fifteen young men have entered the ministry. One is a professor at Meiji Gakuin, and another in the Taiwan Theological Seminary. One is pastor of an independent church in Korea. One is assistant pastor of a Japanese church

in New York City. Still another is pastor of a church in California. This young man was formerly a veterinary surgeon, who, after being baptized in Takamatsu, was moved to an isolated village. He soon gathered a number of people around him. One of them, a policeman, memorized the Shorter Catechism perfectly while making his rounds. He used to have his unbelieving wife question him, and in this way prepared himself for baptism. The doctor left for America for study, but he soon gave up doctoring sick animals to care for the souls of men. He took a full course in the Union Theological Seminary of Virginia, and is now making good as a Pacific Coast pastor. Our country fields call for men who have had some training along agricultural lines, real farmers with Bible training given in the country and not in the city. Such men will soon get a point of contact with the fellow who has a sick cow.

We do not expect to see our work grow by leaps and bounds. All our Takamatsu missionaries are firmly agreed that the evangelization of this province is not even well begun. Patience is very necessary for the worker in the country. City methods, even slowed down, will not draw the people. We are sure of one fact: —that there will never be an indigenous Church in Japan until it is rooted in the rural districts. It is not too much to say that of our eight hundred thousand people, not eight hundred have a clear idea of what Christianity is. Those who profess to be believers are far fewer. But, considering the vast progress which has been made since Roman Christians were banished from Kyushu to this very town a little over fifty years ago, we are encouraged to go forward. We feel that the seed-sowing will soon reach a stage where the work can become more personal. The farmers have begun to know us, and have a little confidence in us. Perhaps the next step of "hand-picking" will bring better results.

My Experience in Newspaper and Correspondence Evangelism

CLARENCE E. NORMAN

MY experience in the work of newspaper and correspondence evangelism goes back a year and two months. In that time I have learned the opportunities of the work and the demands it makes upon one's knowledge, ability, sympathy and faith. In this paper I shall write of what the work of the Shinsei Kwan (New-Life Hall) is and what it accomplishes.

The Shinsei Kwan was established five years ago as the central office under the supervision of the Federated Missions committee and the managership of Rev. A. Pieters. After two years Mr. Pieters was called to America, and the following two years Rev. F. W. Rowlands served as manager. Under these two efficient managers the work was firmly established and effectively conducted, and the results are due chiefly to their efforts. The Shinsei Kwan has performed the following functions: publishing the Gospel in newspapers, sending free tracts to applicants, conducting a reading club for members and a correspondence course in Bible instruction, publishing orders of service with sermons for use by isolated groups and a monthly evangelistic paper "Shinsei," introducing persons to churches or religious workers, and answering enquiries as to personal problems and questions of faith. Because the budget has decreased in amount the office has had to curtail advertising somewhat and to discontinue the publication of orders of service with sermons. And it has given up the name, as in fact it could not perform the functions, of a central office, being called now the Fukuoka Shinsei Kwan.

In the five years (lacking forty days) since the establishment of the office there have been 17,702 persons applying for tracts. To applicants are sent packets of the following tracts: *Gospel of Matthew*, Kanamori's *The Way to Faith*, Oshima's *Our National Constitution and Christianity*, and Kumagai's *From Buddhism to Christianity*, and in addition leaflets offering the services of the Shinsei Kwan and giving the rules of the reading club. Each

person's name is placed on the mailing list of the "Shinsei" for a period of five months. During that time by letters he is urged to become a member of the club by paying a fee of 15 sen a month, 60 sen for six months or one yen for a year, or at least to subscribe for the "Shinsei" at 35 sen a year. Of the total number of applicants 3,626 joined the reading club for varying periods of time. This is about 20 % of the total. This percentage has been fairly constant all the time. During the five-year period there have been reported to the office 139 baptisms, distributed as follows among the churches: Presbyterian-Reformed 38, Methodist 33, Lutheran 19, Baptist 16, Anglican 15, Congregational 7, Nazarene 5, Roman Catholic 1, Holiness 1, uncertain 4. Occasionally we come upon evidence which indicates that some are baptized after they have withdrawn from the reading club, and others fail to report to us.

It is impossible for us to determine accurately the various types of enquirers, as many on their cards or in letters applying for tracts give no information concerning themselves. However, the fact that only 20 % join the reading club for a further study of Christianity would seem to indicate that the majority apply from the motives of curiosity or of getting something free; many are sick persons, without much hope, who have tried other religions or systems of thought and turn to Christianity as a last resort; some are secret enquirers, and request us to direct their mail to be held at the post-office or delivered in care of friends; some have read tracts before and think the offer of tracts a good opportunity to learn a little more of Christianity; others tell us they are Christians or are attending churches, but are eager to study the Bible in a systematic way. A goodly number are students in secondary schools, and others have received a fair education, but the majority have gone only through the primary school. The percentage of men is estimated at about 90 %.

The names and addresses of the 17,702 enquirers have been recorded day by day in twenty large record books, but for the past three years a card index file according to locations also has been kept. In this file there is a total of 9,171 cards. These are distributed as follows: Fukuoka Prefecture 4,819, Kyushu (outside of Fukuoka) 2,975, outside of Kyushu 1,377. All the 8 cities and 45 towns, and 293 out of 296 townships (mura) in Fukuoka Prefecture have furnished enquirers. Studying percentages we find that of

the total 35% have come from the 8 cities, where they could have the advantage of attending church and receiving religious instruction. Of the other 65% many live in towns or within easy reach of towns and cities where there are churches. The number of enquirers in Fukuoka Prefecture, where our office is, is 53% of the grand total for the Empire. Gumma Prefecture is the only one in the country that has not furnished any enquirers. The advertisements have been read in all parts of the Empire, and have brought people to us seeking the Gospel from 45 out of 46 prefectures and all the colonies, except the South Sea Islands.

In judging the above figures attention must be given to the extent of the advertising. During the three years under review the advertising has been done in three papers, the Fukuoka Nichi-Nichi (one of the three largest papers outside of Tokyo and Osaka), the Kyushu Nippo (also published in Fukuoka), and the western edition of the Osaka Mainichi (published in Moji). These papers circulate principally in Kyushu, but also go into far distant parts of the Empire. To reach the people of this prefecture the Nichi-Nichi is the best. The Nippo is a poor advertising medium; hence we have discontinued using it. The Western Mainichi seems to be an excellent advertising medium for the whole of Kyushu. The only other advertising was four advertisements placed in the general edition of the Osaka Asahi in May, 1925. The intention was to advertise four Sundays in May in the above named three papers and the Kyushu edition of the Asahi, in order to determine the relative value of advertising in the different papers. As the Asahi issues only a Kyushu supplement, the advertisements appeared in the general edition. Calculations for May and June indicated 1,078 enquirers, distributed as follows: Nichi-Nichi 171, Nippo 38, Mainichi 163, Asahi 548, through friends 36, uncertain 121, as no paper was referred to, or a former address was used. The greater number of the Asahi enquirers were from the district around Kobe, Osaka and Kyoto, and other sections of Honshu, but not a few were from Kyushu. It must be said also that the field covered by the three Kyushu papers had been worked for four years, whereas the advertisements in the Asahi were our first in that paper.

The budget of the Shinsei Kwan has never sufficed for an adequate systematic advertising of the Christian message, but during the first three years more systematic instruction was done

through the papers by the two former managers than has been possible during the past two years. The budget has diminished in amount and advertising rates have advanced. Recently only short offers of tracts have been inserted. It has been found that ordinarily such small notices bring in as many applicants as articles explaining Christian truth. However, the thousands who would read the articles and probably be benefited by them are deprived of the instruction we could give them through the papers, provided funds were available. The extent to which the Christian message could be got through the barrier that separates the mass of the Japanese people from Christian truth and could be brought to influence the minds of the reading public, as well as call forth persons who would undertake further study systematically, is incalculable.

The library that is at the disposal of the members of the reading club consists of 508 titles with 1,075 volumes. Ordinarily over 400 of these are in the hands of the members. Of 24 titles we have from 5 to 11 volumes. The book list is divided into the following departments: Culture of Faith, Educational-Literary, Biography, History, Theology-Philosophy, and Bible-Hymnal, of which the first two departments include 76% of the titles and 73% of the volumes. During 1925, 3,584 books were drawn by members. By far the most popular author is Toyohiko Kagawa. The following books are most in demand: 1. Culture of Faith: *Pilgrim's Progress, The Life of Prayer* by Uemura Masahisa, *Kyuanroku* by Uchimura Kanzo, Augustine's *Confessions, Thoughts and Life* by Sundar Singh, and the following by Kagawa: *The School of Love, Attitude towards Suffering,* and *Human Suffering and Human Building;* 2. Educational-Literary: *Crossing the Death Line, Taiyo wo Iru Mono, Kabe no Koe Kiku Toki, Raicho no Mezamuru Mae* and *The Mastery of the Air* by Kagawa, *Les Miserables, Quo Vadis,* Dante's *Divine Comedy* and *Inferno,* and *Dawn in a Cottage* by Zako Aiko; 3. Biography: Lives of Christ, lives of Martin Luther, *Life of Niijima Jo,* and *Takezaki Junko* by Tokutomi; 4. History: *The Origin of Christianity* by Hatano; 5. Theology-Philosophy: *The Christian View of the Universe and of Human Life* by Shiraishi, *Present Day Thought and Religion* by Uchimura Kanzo, *Principles of Thought and Cognition* and *View of the Universe* by Bowne, and *Explanation of Human Suffering* by MacLoed; 6. Commentaries: *Explanation of the Ten Commandments*

by Newton, *Study of Romans* by Uchimura Kanzo, and series on Gospels by Yamamuro.

The membership of the reading club naturally changes from time to time. Some persons withdraw within a few months or more, because they are too busy to read, or lose interest in Christianity, or are opposed by relatives, or cannot afford to pay fees and return postage on books, or get into touch with churches and religious workers who supply books and instruct them. There is, however, an appreciable number who have been members for three and four years. There is one man in this city who has been a member since the beginning nearly five years ago. One young woman in Fukuoka during a membership of two years and three months has read 70 books. Her cousin has read 49, a young man in the country 58, another in the blind and deaf school 45, and a Methodist pastor of the city has read 52. Some of our readers join after they have become Christians, and it may be that the Shinsei Kwan has had nothing to do with leading them to Christ, but surely its library is serving to nourish and strengthen their faith. What of the others who until they join our club have received no Christian teaching at all!

By far the most interesting and important part of the work, to which most of my time is given, is the correspondence. The Shinsei Kwan offers to discuss problems and answer questions concerning Christianity and related topics. I have not been able yet to make a file of all the observations on life and religion made, the problems presented and the questions asked by enquirers and members of the club, but what follows will indicate the variety which comes forth in the correspondence from day to day. Indeed, one really needs to go back to theological school for a thorough review of systematic, dogmatic and exegetic theology. The following are some of the problems and doubts which trouble our correspondents: Existence of God, deity of Christ, Virgin birth, denominational divisions, exclusive claims of Christianity, the last things, difference between Roman Catholicism and Protestantism, marriage and divorce, problem of suffering, sin, content, method, time and posture of prayer, method of Bible study, the World War among so-called Christian nations, God's power to save from sin and to cure disease. We are asked the meaning of Bible terms—Messiah, hallelujah, amen, hyssop, eunuch, Immanuel, Kingdom of Heaven, etc. We are requested to inform where

Bibles, hymnals, prayer-books, pendant crosses, books on theology, etc., may be bought. Recently one member wrote asking us to recommend an earnest young woman enquirer as a wife for him. A young woman wished us to advise her concerning a matter of inheritance. She didn't wish to take the family name and inherit the property. Young men in various places have been introduced to schools and encouraged to fulfill their purpose to become pastors. And we have been asked for positions and for instruction in English.

Sometimes a correspondent will ask a group of questions which covers practically the range of Christian truth. To one such person we wrote a 19-page letter. The following are culled from the correspondence: Is Jesus Christ a substitute for Satan? Was it the true God who cared for Nichiren in his trials? Why did God create man to sin? Did Jesus never marry because one cannot live a spiritual life, if married? Is Gautama Buddha a beloved son of God? Did the Holy Spirit cause him to propagate Buddhism? Why are the circumstances of Jesus' life not written in the Bible? What church is best for Japanese to join? Why are there so many churches? How do they differ? Have all the churches the same Bible? Is it true that in the Bible there are some places not to be believed by some churches? Is there anything to disprove the opinion that Jesus was only an imaginary person? God has created the universe; then by whom and how was God created? Modern scientists say that man is evolved from the amoeba, not made by God; what do you say? When and by whom were the Psalms and hymns written? When the Old and New Testaments? Has not God given suicide to man as a good way to escape the troubles of this world? Will God save us from sins? Will God cure diseases? Does God have power? Is there a God only to superstitious persons? When and what kind of persons should receive baptism? Why does God cause me to suffer so long? Why is God indifferent to the prosperity of the wicked, and the adversity of the righteous? If I pray will God return to me my dear children who were taken away? Whenever I begin to pray I am troubled with various thoughts and can't pray earnestly. What should I do? In such a case, should I pray several hours repeating the same words, like a Buddhist? Is silent prayer of no use? Does Christ have power to heal persons instantly? Did He give such power to His

disciples? Do pastors and evangelists have power to heal?

In all the letters I have read there has not been one in which abusive terms against Christianity were used, and only two that seemed written in a spirit of adverse criticism. One of these contained the reasons why the writer couldn't become a Christian, and the substance of the other was: "I cannot believe in Christ as Son of God . . . . . Judging from your letter and the *Way to Faith*, I say with your pardon that you and Mr. Kanamori have little knowledge of God . . . . . What is God? I shall write my opinion some day and have it published in a magazine." With such few exceptions the letters reveal heart hunger and earnestness on the part of their writers. Many of them are facing the sternest of life's realities. One tells us he is sick and cannot go to church, and we learn from a missionary who has given him our magazine "Shinsei" that he is a leper. Many are bed-ridden, are sick with tuberculosis, or are opposed and persecuted because they are seeking Christian truth. One is in a prison here and in addition is a tubercular patient. Another is in Mukden with a hysterical wife who makes trouble for him because he is a Christian. Another is a sick man in Ibaraki Prefecture whose wife took the children and deserted him.

All who live within reasonable distances of churches or religious workers, we urge to visit pastors or permit pastors to visit them, attend services, and tell their doubts and troubles to pastors or missionaries. It is the policy and desire of the Shinsei Kwan, above all things, to lead enquirers and members of the club to churches. Therefore, cards of introduction to pastors or missionaries are sent to all who live in places where churches are located. When persons are sick and cannot attend services, we urge them to permit pastors to visit them. Just recently we have been instrumental in having sick persons visited in Kure, Yokka-ichi, Kumamoto, Beppu and a town in this prefecture. Many are the letters we get from persons whom we have thus linked up with churches expressing genuine thanks and joy.

There must be a conclusion to this paper, but there is no conclusion to the work, and we hope that whatever has been written may serve to inspire others to take up this type of work, so that instead of just nine offices in Japan and one in Korea, there may be as many more offices established in other sections of Japan.

There is need of a central office which the Fukuoka office for lack of funds was unable to become. I cannot see the limit to which the work could be conducted if funds were available. The work hunts out secret enquirers, and reaches people who otherwise couldn't be reached. It offers opportunities for work to any missionary of one or two terms' experience on the field, provided he has some funds and a good secretary. The work should be linked up with existing churches and preaching places and itinerating forces to an extent as great as possible.

There is no doubt at all that an extensive and judicious use of the press throughout Japan would sow the seed of the Word quickly and thoroughly among all classes in cities and towns and far removed rural, mountain and island sections, bringing light and faith to many, and creating opportunities to organize enquirers' meetings, which would develop into churches perhaps. That is the vision we who are engaged in newspaper and correspondence evangelism have caught.

'Round the Camp Fire

J. N. Scott

FOR a number of years past groups of people here and there have been giving thought to the recreational life of young people, both men and women, and attempts have been made to make some provision for it. Sometimes these have been directed toward the promotion of facilities for games and play for the free hours of young people who are employed during the day and very gratifying results have been obtained with what one might call the irreducible minimum of personnel and equipment. Sometimes the recognition of this need has taken the form of trying to provide a suitable place where a vacation period might be spent under conditions which would extract from the all too brief days the greatest possible amount of rest and relaxation. It is of this latter phase that it is the purpose of this article to speak. It limits itself further to those activities which have been carried on by the Young Women's Christian Associations in their summer camps, recognizing that other agencies, too, are promoting summer camps and doing great good through them.

Quite early in its history the Young Women's Christian Association recognized the need for some kind of place to which the girls might go for a period of rest during the hot season and though the early attempts to provide this were very limited in their scope and program, the response to them clearly indicated that it was a very real need and pointed toward an opportunity for an increasingly enlarging service in that field. These earliest attempts were not much more than the securing of a tiny cottage somewhere within easy access of the city and in the mountains or at the seashore, where possible. To these cottages came girls for week-ends, bringing their own bedding and preparing their own food, finding their rest and recreation as best they could in a place where they could have quiet and change of air and scene. Sometimes, if the cottage were near enough, girls could go from their day's work, letting the quiet of the evening and the freshness of the morning work their healing ministry on tired bodies and frayed nerves.

As the Associations grew in numbers and the activities of the

program, especially in the self-governing clubs, developed the girls' initiative, there began gradually to grow up a desire for some sort of direction for the camps which should provide something more than merely a place for passive rest, and camp programs began to take shape. We have not gone very far in this even yet, but everywhere there is such interest and so much fertility of resource in making plans that each year sees marked progress in the development of programs fitted to the girls' needs. These must be carried out in the face of great limitation, in most places, as there is as yet but little provision of a permanent character for these camps and each season the Association must take its chance of finding, not a suitable place, but one which seems to present the fewest difficulties to be surmounted. The financial ability of both the girls and the Association is always limited and the problem of finding a place which provides the necessary features and at the same time remains within reach of the money resources of those who are to use it taxes the ingenuity of those who are responsible for the solution.

In two places the Association does have equipment which is fairly adequate and permanent. These are the Rest Cottage at the beach in Yokohama and the conference grounds at Gotemba which are used for a camp after the conference season is over. The Rest Cottage serves the double purpose of providing a home for the Japanese secretaries of the Yokohama Association during the winter and a delightful recreation place for the girls of that Association in the summer. It was built as a memorial to Mrs. Edith R. Lacy, a secretary of the Young Women's Christian Association in Yokohama who was killed in the earthquake, and combines charm of location with convenience of access in a building which is in itself both beautiful and usable to an unusual degree. The camp at Gotemba is an ideal place for a summer outing. The Association owns about seven acres of ground on which it has placed dormitories and other buildings adequate for the care of both conference and camp. A little stream wanders through the grounds, broadening into a swimming-pool at one place and the whole atmosphere of the camp is one of rest and quiet. This camp is operated not by any local Association but by the National Committee. While it loses something in accessibility, being too far away from any city to serve the purpose of a week-end vacation place, it does perform a large service for girls who

have a week or more of vacation time and the charges are kept at such a moderate figure as to make it possible for them to enjoy its privileges.

As has been remarked before, the camp programs are as yet in rather an experimental stage, but certain things have been worked out which seem to have had at least a measure of success. An effort has been made to strike a balance between planning so much program that the girls feel a lack of freedom to order their days in some degree according to their own needs and inclinations, and such a lack of direction that the vacation period fails to reach its highest service for girls who are either too tired or too lacking in initiative to plan their own time wisely. The character of the program depends, too, upon the age of the group which is using the camp at any given time and those in charge try to arrange their groups, as far as possible, with this in mind. With a group of younger girls, the day will perhaps begin with camp inspection and the leader may utilize this opportunity to inculcate lessons in habits of neatness and orderliness not only in the rooms but also in personal matters, such as hair, teeth, and skin. The girls take great interest in this and a friendly rivalry often springs up for the possession of the flag or other emblem which is awarded to the group making the best record for the day. Games and "hikes" have their part in every day's program and there is usually some one available who can promote and direct the girls' interest in some kind of handwork. Japanese girls like to knit and crochet and are always glad to have new designs. Bead bags are very popular and the making of them a fascinating bit of handwork. The Gotemba camp has conducted very successful classes in English conversation and has even gone so far as to supply means for quenching a thirst for linguistic achievement by establishing a course in Esperanto.

The best part of a camp day is the evening. Tired with the day's hike or games or whatever it may be, the girls gather in the evening around a blazing bonfire, if it is at Gotemba, or its nearest equivalent if it is at a place less fortunately situated. The Young Women's Christian Association is accumulating a supply of camp songs and the girls love them. They sing and sing, as if they would never tire of it. Recounting the experiences of the day, sometimes each girl tells the whole group what she has enjoyed most and sometimes they only talk together informally.

If the leader has a gift for it, or if there is a good story-teller in the group, it adds immensely to the evening gathering and at the end there is a quiet word from the leader in evening prayer as the girls "go to their resting beds, weary and well content."

It is difficult to estimate numbers in this feature of the Association program, but it is safe to say that every summer the number of girls who find in these camps rest and recreation and fellowship reaches hundreds. What it means to them cannot well be put into words. The secretaries' reports make interesting reading as they come into the national office after the summer vacations. They speak of physical renewal from life in the open air, regular meals of wholesome food, and plenty of outdoor exercise; of the joy that comes from days of fellowship with congenial companions under conditions whose governing principle is love and good will; and, best of all, of a new vision of God and His purpose for their lives gained in the quiet hours of the day and under the silent stars of the evening. Many—indeed, most—of the girls who come to these camps come from hard conditions of life. More and more the Association is extending its service into the ranks of those who toil under difficult and uncongenial conditions and it finds one of its chief joys in service which makes possible for these girls even for a little while and in limited degree some of those blessings which God meant to be shared by all His children.

Life in a Theological College

G. H. MOULE

IT was a warm September evening, about 3½ years ago, that I first set foot within the compound of the Nippon Sei Kokwai Central Theological College at Ikebukuro. After 13 years' absence from Japan, I had been "dug out" of an English country parish and induced to return to the mission-field, not for evangelistic work pure and simple, as during my former term of service, but for work that was entirely new to me — namely, the work of teaching in a Theological College. In the somewhat grandiloquent language that we use out here of our Church and Mission institutions, even in the day of small things, I was offered, by our Governing Board of Bishops, "the New Testament Chair" in this College, and became forthwith a "Professor" and a member of "the Faculty."

I was soon introduced by our Japanese Principal to the other members of the Faculty—all Japanese with the exception of one other Englishman and myself—and to the 24 or more students then resident in the College. I was also shown round the College buildings—plain wooden frame buildings for the most part, the Chapel only being built of red brick. I soon had a great liking for these unpretentious buildings standing in their roomy and well-planted compound; and it is noteworthy that they withstood the shock of the Great Earthquake far better than the more solid brick buildings of St. Paul's University just opposite to us, on the other side of the road.

Before coming out to this post, I had fully realized that this was a *Central* Theological College, supported by all the Anglican Missions in Japan and representative of every type of thought and Churchmanship in the Nippon Sei Kokwai—which, as everybody knows, is an extraordinarily comprehensive, catholic body. It had also been explained to me that the Theological College was regarded officially as the Theological Department of St. Paul's University, and that our students had to put in 2 years of study in a Preparatory Course at St. Paul's, before coming on to us for 4 years—two periods of study together qualifying them for an University degree. I was warned by some that the intermingling

of different types of Church teaching in the Theological College would lead to difficulties; and by others, that the close official connection between the Theological College and the University would hamper us in our task of training Church workers, by the necessity of observing certain Government regulations and of crowding our schedule with certain obligatory subjects, such as Ethics, Philosophy, the History of Japanese Religions and so on, which would inevitably reduce the time available for definite Christian teaching.

With regard to the first of these warnings, I should like to place on record my testimony of the harmonious relations between the various "schools of thought" represented at Ikebukuro. Both among the members of the staff and among the students alike there is an entire absence of party spirit; and we live and work and have social intercourse together, Japanese and foreigners alike, as one happy family.

From the first, my wife and I have been made to feel that we were welcome additions to the communities living in the Theological College and University compounds. The community life, in its social aspects, and in the opportunities for personal individual influence and also for common worship in the College and University chapels, is undoubtedly a most important factor in the training of our students. If that life is lived as it should be, it creates an "atmosphere"; and atmosphere in a Theological College, as in an University, counts for more than the actual teaching and lecturing in the class-rooms. There is no reason why we, in the Theological College, should not stand to gain rather than lose by our close connection with the University; and I believe that our interrelation is capable of further spiritual development, for the mutual advantage of both institutions. My wife's Bible Study Class for wives of professors, and our Sunday afternoon English Service of Intercession, and various Bible Classes for St. Paul's students, all tend in the same direction of mutual help in the community life.

With regard to the question of the crowding out of our schedule with subjects not directly "theological" — when I first came to Ikebukuro, there was certainly some ground for complaint and apprehension on this score. But later, our time-table was readjusted to the satisfaction of all concerned; and through the courteous cooperation of the University authorities, the hours given to compulsory Government subjects were reduced to a

minimum. At present, out of 21 hours of lectures per week, in each of the first three years in the Theological College course, only 6 hours are given to the extraneous subjects mentioned above, and the rest are devoted to O. T. and N. T. Exegesis and Theology, Doctrine, Church History, Liturgics, Pastoral Theology and the study of Greek and Hebrew.

In point of fact, the Educational Department of the Japanese Government requires a minimum of 18 hours' study per week, in certain prescribed subjects, for the granting of an University degree. But as these prescribed subjects include the O. T. and N. T. Scriptures, Church History and Bible Languages, to which 12 hours per week are assigned, it will be seen that two-thirds of the Government subjects coincide in their scope with the kind of subjects taught in all Theological Colleges. And it should be noted that these definitely "theological" subjects are all taught by members of the staff of the Theological College or by professors chosen by our principal.

St. Paul's University is actually in charge of those of our students who take the full course, *for their first two years,* while they are passing through what is called the Preparatory Course; and during these two years the students reside in St. Paul's dormitories and attend St. Paul's Chapel. After that they cross over to our compound; and though they are still, *for the next three years,* technically in charge of the University, yet the University, by accepting the 12 hours of study mentioned above, as part of the University curriculum, leaves the greater part of the actual class-teaching and the whole of the spiritual training of the students, during those three years, in our hands. Thus it is found possible to secure a considerable amount of freedom in the training of our theological students, while at the same time observing Government regulations for the granting of an University degree, and also enjoying the advantages (referred to above) of living next-door to a great institution like St. Paul's. It should be added that the professors of the Theological College are counted as members of the University Faculty, and one of their number is Chaplain of the University.

The links that bind the Theological College to St. Paul's University are close indeed; but they do not, in my opinion, hamper us in the training of candidates for the ministry, but rather aid us in the object we have in view.

My own hours of teaching have varied from 7 to 11 hours a week. From the first I was requested to lecture in English, on the ground that most of our students have a fair knowledge of English already, and are desirous of improving their knowledge, especially of religious and theological terms and expressions, with a view to acquiring greater facility in reading English books on religious and theological subjects. Another reason, in my case, was undoubtedly that the students would prefer listening to a lecture in tolerable English (however imperfectly understood) than to one given in most indifferent Japanese. As a matter of fact, I have found, as the result of the regular examinations, that two-thirds of the students to whom I have lectured in the last 3½ years have followed my English quite well; while the remainder (with very few exceptions), by dint of careful study of the English type-written notes of my lectures with which they have been provided, have succeeded in getting a satisfactory hold of the subjects they have been taught. I found, also, after a short time, that my forgotten knowledge of Japanese was returning to me: and I am now able, during my lecture hours, to supply Japanese words and phrases for any part of my lectures where this seems necessary.

The whole of N. T. Exegesis is at present in my hands; and I endeavour, in the time at my disposal, to cover the following course in three years:—

12 lectures—Introduction to N. T. study.
40 „ —Harmony of our Lord's life.
32 „ —Acts of the Apostles.
40 „ —Outlines of the Epistles and the Apocalypse.

Many of the lectures are spread over two hours; and any time left over, after this course is completed, is given to more detailed exegesis of St. John's Gospel, the Epistles to the Romans, to the Ephesians, and the Pastoral Epistles.

Our fourth-year students have no longer any obligation with regard to attendance at lectures, either at the University or at the Theological College. For the first 5 months of their fourth year they are sent out for practical training under some experienced missionary or Japanese pastor; and then they return to College

for two terms of specialized study or supervised reading, before their final graduation.

With regard to methods of teaching in the class-room, my experience has been that the historical faculty is still not highly developed in the Japanese mind, and that the present generation of theological students takes but a mild interest in the vagaries and variations of a good deal of modern criticism. The lecturer may discourse learnedly as to the number of letters supposed to have been sent by St. Paul to the Corinthian Church, or on the question of the authorship of the Johannine writings—and the class listens without much sign of real interest. But there is quite a different feeling in the class-room when the lecturer compares Corinth to modern Tokyo and applies the principles laid down by St. Paul in I. Corinthians as, for instance, to modern problems in Church life in Japan today; or again, when the message of the Johannine Gospel, or Epistles, or Apocalypse is treated in a devotional manner. There is no doubt that the general tendency of Christian student thought in Japan today is in the direction of a type of Christianity which is practical and devotional, rather than merely intellectual and philosophical, or rigidly ecclesiastical and formal.

A few years ago there seemed to be a tendency to discourage our theological students from giving time and energy, while at College, to practical missionary work, or from taking an active share in Church life around them, here in Tokyo. The idea was that they should devote all their mind and strength, during their College course, to intellectual study — reading book after book, attending innumerable lectures, stuffing their heads full of philosophy and modern thought, grappling with every imaginable form of doubt and questioning. No matter if this mass of knowledge was largely undigested! No matter if they left College in a conceited frame of mind, and full of intellectual pride! They would pass through such a stage, as a child gets over measles and scarlet fever; and when faced with the realities and difficulties of their missionary and ministerial life, they would lay their foundations anew on the bed-rock of Church doctrine and order.

There were others again who deplored both the time given to merely intellectual pursuits or study and the hours given to practical missionary work and Church activities. They advocated the removal of the Theological College to some quiet spot in the

country, away from the University influence, and away from the distracting calls for assistance in the busy programme of the City Churches in Tokyo. They hoped that in more peaceful and undisturbed surroundings the intellectual development of the students could be carefully controlled, and counterbalanced by a greater stress on the devotional side of College life. When the College buildings were first built, Ikebukuro was in a quiet country suburb. But the economic and social life of the great city has come surging out and has already surrounded us, so that no one living in Ikebukuro can fail to feel also the throb and beat of Church life in Tokyo. "If we were to move to a more countrified spot, we could keep our students in a less distracting and more sheltered atmosphere; if we stay, they will be drawn more into the vortex of University and City life." So spoke and thought the advocates of what some might call the "hot-house method" of training Church workers and ministers.

However, in spite of all criticism and shakings of the critic's head, the Theological College remains in Ikebukuro; and at present, every member of the Staff, and every student, is actively engaged, Sunday by Sunday, in practical Church and Missionary work. It would be difficult to exaggerate the debt which the Diocese of Tokyo and other neighbouring Dioceses owe to the Staff and Students of the Central Theological College. In more than one parish a member of our Staff is the actual priest-in-charge, while in many cases one of our students is literally the pastor's right hand. There is a danger, of course that some pastors will presume on the student's willingness, and ask him to undertake too many duties and so encroach on his weekday hours of study. But this danger can be guarded against; and to prevent overwork, every Monday is observed in our College as a real Sabbath day, and is rigidly kept free from lectures.

Personally I rejoice in this practical side of our theological students' life; and to encourage it further I have persuaded the Society to which I belong, to build a Mission-hall and Church in Ikebukuro itself, where hitherto there has been no organized Seikokwai Church. With the good-will and active help of the Theological College and University authorities, it is hoped that we shall be able to make use of this Mission-hall and Church, in large measure, for the purposes of an University Mission—as a centre where all Christian students living in this neighbourhood

can be helped to develop their spiritual life and to put their Christianity to the practical test of leading others to Christ. This new scheme is only just in its beginning, and I would ask your prayers that it may prove to be for God's glory and the spread of Christ's Kingdom, and for the development of our College and University life. We have built also a Free Dispensary adjoining the Mission-hall; and hope that this Medical Mission work and other Social Welfare work, that may follow later, will also prove useful object-lessons and a convenient training-ground for many of our students.

In all this emphasis on the practical side of the training of a Christian worker, we have tried to develop also more and more the devotional side of our College life. The students seem to welcome a devotional note in the class-room; and I think they really value the daily morning and evening services in our dignified and well-appointed little Chapel, and the special services at the beginning of each term, and the Quiet Day arranged about the middle of each term. Very marked is the atmosphere of devotion especially at the bi-weekly Celebration of Holy Communion. The students take a pride in keeping the floor of the Chapel beautifully polished, and the whole of the cleaning and arrangement of flowers is done by themselves. They also take a pride in their part-singing of hymns and canticles, which is generally unaccompanied by the organ. By general consent the ritual is of a "Central Churchmanship" type; and a spirit of harmony, reality and real devotion seems to brood over our services. May God grant that from that Power-house of Prayer may be generated the spiritual force so sorely needed to keep life in a Theological College sweet and sane and strong!

Hōshi-en

or the

Waseda Christian Brotherhood

H. BENNINGHOFF

IN the village of Shimototsuka, within a five-minute walk of Waseda University, is located Waseda Christian Brotherhood. The Japanese name is Hoshi (service) en (garden), Hoshi-en. It is the purpose of this article to give a brief account of the origin and development of this somewhat unusual Christian enterprise.

In the early eighties of the last century higher education in Japan was entirely in the hands of the Government. The Imperial University had been established, and was being utilized to train officers for Government service. Much of the "education" was in foreign languages, by foreigners or by Japanese who had been trained abroad. It was at the time when the country was being prepared for a Constitution. Marquis (then Count) Okuma was a prominent figure in the movement, and insisted that there must be preparation for constitutional government among the youth of the Empire. Education must be for popular enlightenment as well as for public service.

Not satisfied with theory only, he established on a suburban tract of land which he had purchased at Waseda (early rice field), adjoining his newly built home, a small school called Waseda Semmon Gakko (Special School). Here he gathered around him a small group of promising young scholars who became a "faculty" and some students who were anxious to learn. The school grew by leaps and bounds because it met a real need, and opened doors to new knowledge and opportunity. The motto chosen for the institution, "Freedom of Thought and Liberty of Expression," was at once pragmatic and prophetic. It challenged attention, won disciples, and marked the way that the educational movement would take for years to come. I once heard Marquis Okuma tell President Burton of The University of Chicago that he built his home and school in a rice field, but that the city was so interested in what he was doing that it moved out his way and took him and his school in.

After a long and hard struggle in which Waseda had a leading part, the Department of Education promulgated a new Education Bill which gave full recognition to private institutions, and Waseda became in reality what she had been in name, Waseda University. There are regular departments for Literature, Politics, Commerce, Law, Teacher Training, and Engineering. Closely affiliated with the University Corporation are Preparatory Colleges, High Schools, Vernacular Schools, and Apprentice Night Schools. In all, the University Community numbers upwards of fourteen thousand students taught by four hundred professors and instructors.

In the spring of 1908, Professor Isoo Abé, backed by Marquis Okuma and President Takata, asked the American Baptist Foreign Mission Society to allocate one of its missionaries to the Waseda Student Community. Assurance was given that the missionary would be given every opportunity to develop a suitable institution in the vicinity of the University, and that, in order to express the moral support of the University and its interest in his work, he would be given a post on the staff of the institution.

In the autumn the missionary removed from the foreign settlement to Waseda, and began his work in his home and in a small hostel not far from the University.

The occasion for this invitation on the part of the authorities was their interest in the moral and religious life of the students. In our first conference Marquis Okuma remarked that the University was trying, very inadequately, to meet the intellectual needs of the young men who were coming in ever-increasing numbers to take advantage of what Waseda had to offer, but that it was impossible for the teachers to look after the interests of the young men during their leisure time.

The "field of operation" was therefore clearly defined from the beginning, and there was a clear understanding as to the relations between the Mission and the University. Our "field" was the non-academic life of the students; our relations were to be mutually independent on the administrative side but co-operative in the work.

Opportunity and experimentation must precede equipment. For three years we worked in our home and a small rented "boarding house." The results were so encouraging that a site was purchased in a residential section about fifteen minutes' walk

from the University on which were built a home for the mission and a hostel for about twenty students. In addition to rooms for students provision was made in the hostel for social rooms and lecture rooms for students outside the hostel. Though the distance was considerable for "activities" from the beginning in the new quarters there was interest in various social activities. Bible classes and English classes were formed, and the work grew rapidly.

In the autumn of 1916 there was a request from the young men of the hostel and its classes that a regular Sunday morning service be held for public worship. The students declared that it was difficult for them to find a real place in the churches of Tokyo. They declared that they were welcomed to swell the crowds, but that they were given no active place in the work of the churches.

This demand led to the organization of the Brotherhood. The basis for membership was simply a declaration of faith in Christ and a determination to live the Christian life. Provision was made to receive members of any and all churches who might wish, during their student days, to continue their interest in church work, and co-operate in the plans of the Brotherhood. A pastor was secured to look after the interests of the Brotherhood, and assist in the intensive work of the hostel.

The development of the Brotherhood soon indicated that there was a field for a Waseda Student Church. As soon as the need was presented American friends provided a two-acre site near the University; and funds for a "centre" for the Church and Brotherhood came from Mrs. John E. Scott of Pasadena, California, as a memorial to her husband, recently deceased. Scott Hall was dedicated early in 1922, and since that time has increasingly built itself into the life of the University Community.

In 1925 a new mission home was erected on the new site, adjoining Scott Hall, near which had already been erected a new brick hostel to take the place of the one in Ushigome, badly injured at the time of the earthquake.

At the present writing our equipment consists of Scott Hall, a Hostel for twenty-four students, and a mission house, all located on a lot at 550 Shimototsuka within easy access of all the Waseda schools.

The plan of organization has been a very simple one, based on actual conditions, developed and extended to meet the needs

as they have arisen. The Mission has imposed no requirements on the character of the organization, and retains only veto power in the consideration of its rules and regulations. The aim has been to trust the leaders and follow the lead.

Of first importance is the Hostel. Its plan of organization is not unlike that of a "Fraternity House" in an American college. Candidates for membership must indicate the desire for the Christian training and atmosphere provided in the dormitory, but no specific religious requirement is demanded. The life of the students is so planned that the carrying on of the hostel is in itself a training in Christian character. The members manage and provide for the Boarding Department. They pay a reasonable room-rent to the Brotherhood, a part of which is returned to them for the up-keep of the Hostel and its equipment. Dr. John R. Mott, in a committee meeting, once said, in discussing student work, "Emphasize the processes." That remark may be considered the aim and method employed in all hostel activities. The Boarding Department, social meetings, Bible Classes, business meetings, morning prayers, co-operation in Scott Hall — all these and other items of the program constitute the "process" which ends in a declaration of faith and subsequent training in the Christian life.

The work of the Brotherhood is carried on in two main departments, each headed by a "secretary." The Secretary of the Religious Work Department of the Brotherhood is at the same time the pastor of Waseda Church, and has charge of all religious meetings and activities.

The Secretary of the Educational Department has charge of the social, athletic, and educational activities, and assists the missionary in the administration of all the work of the Brotherhood in which he has a share.

The work of the Brotherhood, as indicated in the opening paragraphs of this article, is to supplement the academic activities of the University by providing opportunities for meeting the needs of the students along religious, social and athletic lines. By such supplemental activities it is the aim of the leaders to furnish the equivalent of a Christian College education. The Brotherhood, through its two Secretaries, selects and trains student leaders for many of its activities.

There is a thriving Sunday-school of about a hundred children

of the neighbourhood. Because our space for this specific purpose is limited, the Sunday-school is organized as a week-day school, tuition, grades, promotion, etc. The students of the Hostel are teachers of the Sunday-school, which, under their leadership, has now become self-supporting.

An English Night School has brought into our group many worthy and ambitious young men. Here too, serious study is combined with play and worship so as to meet all the needs of the young men, who are always eager to co-operate in all the activities of the group. Religion is taken as a matter of course, one of the fundamental interests of life, and the majority of those who come to the classes take as much or more interest in the social and devotional activities as they do in the study periods.

The members of the Church are the leaders in hostel, school and field activities. While it is not the intention of the Brotherhood to train young men for the ministry, it is its intention to train active, intelligent lay workers through the "processes" of the Church and Sunday-school, and it is often observed by those who have visited us that the students who are leading are more benefited by their leadership than are those who are being led. At any rate the work of the church, while of a comparatively simple character, is significant especially in the fact that it is the work of young men for young men, under competent leadership.

The Brotherhood has from the very beginning been a co-operative enterprise. The University has co-operated in providing the opportunity and in continually extending its moral support. The missionary has been shown every courtesy which could be expected, and many more besides. As a member of the Faculty he has had access to the student body and to its social life. Four prominent Christian members of the Faculty have served on the Board of Trustees of the Brotherhood, and lent invaluable aid in planning the work of Scott Hall.

Since the erection of Scott Hall and the mission home in Shimototsuka the Village Citizens' League has become interested in the Brotherhood, and has begun to use its equipment for the good of the neighbourhood. Through the Sunday-school the parents are increasingly interested, and every indication is that Scott Hall will become one of the "features" of the community.

Because of its general organization the Waseda Church is not directly affiliated with any denomination, but is conducted as one

of the "activities" of the Brotherhood. But American Baptists have continued their interest, and Japanese Baptists have gladly co-operated in this "Student Church." Other denominations have co-operated, and our membership is drawn from and introduced to all denominations. All the leading denominations in Japan have among their laymen members trained in Waseda Brotherhood.

Nearly two hundred young men have lived in our Hostel, many of them during their entire four to six years of University life. These are organized in "alumni" groups in Tokyo and in Osaka. Monthly reports are sent to all these members, and there is a growing interest in the old members in the development and support of the Brotherhood.

Six of the members of the Tokyo Group are in Waseda University, five as professors and one as Head of the Bureau of Recommendations.

The three young men who are now on the permanent staff of the Brotherhood as "secretaries" are themselves the product of the Hostel, and have given their lives to the Brotherhood with all the consecration and interest of student volunteers. Because these men are also alumni of the University, the Brotherhood has its roots well planted in the life of its own past and in the life of the institution which it was developed to serve.

A few of the graduates have entered the field of the Christian ministry, some are teachers, many are successful business men. All have entered into active life with an experience of co-operative effort in the maintenance of a Christian home behind them, and with a quality of life to pass on to others as they do their part in the work of the world.

Christian effort must be many-sided if it is to influence the life of modern Japan. There is no "one way" or "the best way" to do it. It must be done unselfishly and "without strings on it." No one has anything but praise for the efforts made in the field of Christian education in Japan. But the vast majority of Japanese youth do not attend Christian schools. As yet there is no Christian University for men. If the youth are to be influenced by the ideals of Christ, these ideals must be presented to them in the terms of the life and thought of their student days.

Waseda University felt her student body would benefit by having a Christian institution in the community and made it possible for Waseda Brotherhood to develop.

Without the expense of attempting the difficult task of University education, in the Brotherhood there has been given the opportunity to influence directly the lives of thousands of Japanese University students. The University supplies the student body, the opportunity, the moral support. On her Faculty are a score of eminent Christian teachers who are willing to co-operate. The Baptist Mission met this "situation" half way, and has sought to provide what was lacking, on the advice of the trusted leaders on the Board. No steps have been taken that were not called for by the needs of the students, and no organization has been attempted except under Japanese leadership. Organization has been consistently held as second to "life," and there has been no hesitation in changing when organizations grew out of date or failed to measure up to expectations.

All the work has been centred around the three fundamental interests of youth. For Home, we have the Hostel; for Worship we have the Church; for Education we have the Brotherhood and the University. When all these interests are in operation our young men have ample opportunity for the free expression of all their powers under their own chosen leaders, and with their own co-operation.

There have been many problems, and the work has been very inadequate to the needs. But apart from the plant and equipment provided, it is doubtful whether ¥3,200 could bring any better results per year than those that accrue to the work of Hoshi-en, Waseda Christian Brotherhood.

The Educational Missionary in our Middle Schools

M. M. WHITING

"A FELLOW missionary was complaining to me the other day about the pastor in the leading church in his city. I said to him, 'If you could walk into the conference and pick any man you liked for that church, whom would you take?' He said, 'There is only one.' I replied, 'Well, you can't have him, so what about it?' He said, 'There is no one else will do.'

"That pretty nearly hits the situation. Pastors are being used in big city churches, who ought, according to their size, to be in the provincial capitals. Pastors are being used in the provincial capitals, who ought to be in small country towns, and pastors are being used in small towns who either ought not to be in the work at all, or else in country villages. We are forced all along the line to use men who are just two sizes too small for the job in hand. Needless to say, we cannot hope to see the progress we ought to see under such conditions."

The above is a quotation from a letter received just recently. These are not words of prejudice nor of narrow criticism, but a plain statement of the actual situation, in one denomination at least, according to the judgment of an evangelistic missionary who has spent many years in Japan. Many others, both Japanese and missionaries, are saying the same thing. These are hard words which call for the thought and prayer of everyone who has the Kingdom of God in Japan at heart.

The church in Japan today, if never before, needs leaders. The church needs strong, outstanding, educated mighty men in her ministry, if this great empire is ever going to become a Christian nation. But where are these leaders going to come from if not from our mission schools? In what other place have we a right to look for Christian leaders? Is it not a challenge to every missionary engaged in educational work? Are our mission schools accomplishing the chief purpose of their existence?

What is the situation in our mission schools throughout the country? Everywhere we see them crowded with eager students.

A few years ago we were praying, "O God, send us students. Give us young men whom we may educate and send out as home missionaries; young men who shall become the foundation of a great aggressive church in Japan." God has answered our prayer, until now many of our schools are simply overwhelmed with numbers. For instance, fourteen years ago Kwansei Gakuin in Kobe had a total enrollment in all departments of 264. Today it has over 1,800. The Middle School department has over 800 students. Last year the number of applications for entrance to this department alone was over 1,400, or more than one and one-half times the total enrollment. The number of applications to all departments was 2,231, and this is only one institution. Other mission schools tell a similar story. Japanese students no longer hesitate to attend a good mission school, although they know, and their parents know, that it is a Christian school, and that its first great aim is to propagate the Christian faith.

In Japan there are forty mission schools for boys and young men. Seventeen of these are of middle school grade, with a total enrollment of 10,150, and twenty-three are of college and university grade with an enrollment of 3,164. Besides, there are 497 students in our divinity schools. Here we have a total of 13,811 students in the Protestant mission schools of Japan; 10,150 boys are spending five of the most impressionable years of their lives under Christian influence, and 3,164 young men, many of whom have not yet definitely decided their future life work, are spending three or four years under similar influences.

Our mission schools, including our Divinity schools, are receiving the time and work of 370 missionaries. In our Middle Schools and Colleges the work of the missionary is primarily the teaching of English, with probably three or four hours per week of Bible Study, with the classes of one year. The classes, especially in the Middle Schools, are too large to do any kind of efficient work. No teacher can do his best work with classes of fifty or more. Individual work is impossible, and any kind of personal contact is reduced to a minimum. The missionary who came to Japan to do evangelistic work, and later was transferred to one of our mission schools, where he must become in so many ways just a wheel in a great machine, as it were, often feels that he might as well quit. Many, in some cases a majority, of the Japanese teachers in the schools are non-Christian, because it is

impossible to secure good Christian teachers when a vacancy occurs. Some teachers are only nominal Christians, and the real positive Christian influence becomes spread out so thin that it means very little.

One thing is evident, no missionary who is meeting 350 or 400 students two or three times a week, can ever become intimately acquainted with them all. To learn to know them all by name before they graduate is almost impossible. We have often yearned for a smaller school, and yet, aside from the tremendous influence and downward pull of the greater throng of non-Christian students, as far as the real work of the missionary is concerned, it matters very little whether the school has 400 or 800 students. The missionary will very seldom become intimately acquainted with more than 35 or 40 students in a class of 200 or 100. We may have had a fond vision when we first came to Japan, of these throngs of students becoming Christians; of seeing a great mass movement to Christ, but the Christian movement in Japan has never gone that way. A mass movement, if ever there is one in Japan, will come through native leadership, not missionaries. The time and energies of the educational missionary will be worth vastly more, if spent in securing a small group of real leaders, and leading them into the very highest Christian experience and the most intimate relation with Jesus Christ, and His program for the evangelizing of Japan. This was Jesus' method (twelve men in three years). We can do nothing better.

Leaders are born, not made. Before the first year of middle school is finished the leaders in the class begin to stand out. Sometimes they are very few. They are boys of open face and keen mind. They usually stand high in their English work, and for this reason become much more intimate with their foreign teacher. Here is the opportunity. There are students whom the missionary will never reach. There are many who will respond much more quickly to a Japanese teacher, but with this small group, probably only two or three in a class, the missionary can by tact, love, prayer and work, secure first place in their affection and interests.

Many years ago I read that little book entitled, "Quiet Talks about Jesus," by Dr. S. D. Gordon. For some reason one sentence from that book has always remained with me. He says, in speaking of the Transfiguration, "The whole purpose of the transfigura-

tion was to get and tie up leaders." In the case of the educational missionary and his work in seeking to secure the very best men for the work of Christ here in Japan, I believe something akin to the transfiguration must take place. These students must in some way come to see, that while their foreign teacher is most enthusiastic and painstaking and kind, and a master in his work as English teacher, he has also some great unselfish purpose and a divine passion in his life which is infinitely deeper than the mere teaching of English, a love which is contagious, irresistible.

What is the best way to secure these leaders? Personally I have found the most effective method has been to take a few days out of the spring vacation, when the final examinations of the year are all finished, and get these boys away to some quiet place in a little Life Work conference for two or three days. Here each boy is brought face to face in a very definite personal way, with the Christ and His way of life. I started these group conferences in 1921, and the results have been most satisfactory. Last spring, for instance, twenty boys from the fifth year went with me in two groups. The results were, seven out-and-out decisions for Christ, and four decisions to enter some kind of definite Christian service, two of these offering their lives for the ministry. These students are leaders in their classes. They graduate this spring and will go on to be the Christian leaders in the higher schools and later, I hope, be pastors or leading laymen in some branch of the Japan Christian Church. Just now we have our plans made for three group conferences during the coming vacation. This will take most of the vacation, but tennis or mountain climbing is not in it, with this game of enlisting men in the army of Christ.

The programs for these conferences have varied, but first of all is the fun of living together for three days, playing, eating, talking and singing as one happy family. We have our early morning prayer service, then devotional services morning, afternoon, and evening, with very simple, direct, heart-to-heart talks on the questions of life and character, and the challenge of Christ. A strong Japanese pastor or professor is always with us. Between the sessions one room is converted into a sort of clinic, and an effort is made to have a quiet personal talk with each boy. The Japanese pastor is able to diagnose and treat a case of spiritual illness more quickly and effectively than a missionary can. Last

spring our afternoon clinic was followed by the evening service when every one of the seven non-Christian students in the group stepped over the line. After the experiences of the last few years, I am convinced that these group conferences offer the educational missionary his greatest opportunity for real lasting service for Christ and the church. Incidentally also he forgets for a few days the monotonous grind of injecting microscopic doses of English eighteen or twenty hours a week, and he starts the new year feeling that there is still a place amid the throng for the missionary.

The great leaders for which the church is crying are in our middle schools. They are probably in the first year class, probably in the fifth year class. It is our business as missionary teachers, to find and win them. It will require years of training and experience after they leave our middle schools to fit them for the great tasks awaiting them throughout this country, but that is the work of our colleges and seminaries. We cannot discuss that here, except to say that it is imperative that we raise the standards of all our theological schools. We may find and win the leaders in the middle school, but we will not hold them until we make the training for the ministry such as will fit them to take their places beside the best educated men in Japan.

Another place where the educational missionary must make a contribution is in the frank discussion of great social and moral questions. We cannot hold up our western civilization as the ideal, as has been done sometimes in the past. We can scarcely even defend it. Our students know all about our western civilization. The movies are showing in a very vivid way, "how the mighty have fallen." But we turn to our New Testaments. Here we find Christ's attitude toward all the vexing social and moral problems and vices of the modern social order. Christ's attitude must be our attitude. These are questions which the Japanese teacher so often hesitates to discuss. It is easier and more pleasant to avoid such questions than to discuss them, but if our mission schools are going to fulfil their great mission, someone must show these 13,000 boys and young men where the church of Christ stands on these questions.

There is another almost unlimited field of opportunity for real Christian evangelism before our educational missionary and our

mission schools, in which practically nothing is being done. Too often we have just fallen into line and tried to do exactly the same work in exactly the same way, and have reaped so often exactly the same results as the government schools. I wish to mention just one thing.

Every year we receive into our mission schools of middle school grade, over 2,000 new students. Every one of the thousands of applicants must be hauled over the gridiron of entrance examinations. After we have tested their minds in written examinations, we examine their bodies, their eyes, their throats, their personal appearance, their past history, everything. Three or four days afterwards we publish the names of the lucky few. Then we call a meeting of the elect. Master Tomisaburo comes in his shining new school cap, and Tomisaburo's father or mother must come with him. That's the rule. The principal meets the assembly. He tells Tomisaburo just what he must and must not do, if he intends to be a student of this school. Tomisaburo's father or mother is also instructed as to all the responsibilities involved in being the guardian of a middle school student. In about an hour it is all over. There is a respectful bow and the usual greetings, and thus endeth the first chapter. A few days later Tomisaburo comes for his first day at school. He is a nice little chap. He doesn't lie nor cheat nor steal. He passes his examinations with a safe margin, and after five years he is given a graduation certificate, and leaves our school to be numbered among the alumni, but during the whole five years we have not met, probably not even once, Tomisaburo's father or mother.

"Behold I have set before you an open door."

Why should any Christian school feel its duty done with teaching fifty boys, when God has given us fifty homes? The great argument we always hear for carrying on kindergarten work is that it opens the door to the homes. Is not this just as true, or even more so, when the child is a boy facing all the perplexing questions and new problems of adolescence? (Thousands of anxious parents are longing for a little help or advice, which we as Christian schools and missionaries ought to be able to give them.) Right here, I believe, is where our mission schools have most pitifully failed to grasp the wonderful opportunity which God has placed right in our hands.

At Kwansei Gakuin we have made a very feeble attempt to

do something, but as yet it is the merest beginning, with no organized effort to follow it up. We have had a few large mothers' meetings at which the attendance has ranged from 100 to 240. Smaller meetings have been held in the home to which from five to fifteen mothers have responded each time to invitations sent out. Several times fathers or older sisters have come when it was inconvenient for the mothers. This, as I said, is the merest beginning, but it has clearly revealed the wonderful opportunity which is ours. In this work, again, I think the missionary must be the pioneer at least. If our work were merely academic, this might be neglected altogether, but if we are to spend our lives as teachers of English only in a secondary school, I for one, wouldn't think of coming to Japan to do it.

There is then a threefold task for the educational-evangelistic missionary in our middle schools: the finding and winning of real leaders for the church and the ministry, the frank discussion of great social and moral questions, with the fearless presentation of Jesus' teaching and attitude in each case, and the carrying of the gospel of love to the home represented, as well as to the students in attendance; these three, but the greatest of these is the first.

Mission Schools for Girls

B. Elizabeth Gillilan

IT is just now the season of the year when one is most aware of the demand for girls' education in Japan, a demand that exceeds the supply. At dusk one may meet the girls of twelve and thirteen who are about to finish the sixth year of primary school returning from a long day of cramming. Entrance examinations of a competitive character for girls' high schools are soon to be held. To the end that they may not only pass but pass among the highest of those who take the examinations, thereby securing places in the schools they have chosen, they study early and late all through the winter term. The attendance at Christian Sunday schools falls off during the latter part of February and March for the reason that the children are being crammed on Sundays as well as on week-days. Small wonder that the cook's little daughter who wants to enter the Mission School this spring is almost ill from fatigue! Small wonder that one is constantly hearing of cases of "head-trouble," insanity, tuberculosis, and suicide among young students! For with Government high schools, Buddhist schools and Christian schools combined there are not enough places for all the girls who pass the examinations.

The Mission School for girls is partly responsible for this state of affairs, though surely education for girls must have been an inevitable fruit of Japan's modern development. But there were mission schools in the days when, unable to conceive of a houseful of girls for aught but immoral purposes, men tried to hammer down the doors at night.

One such school began in a building that had been provided to stable the missionary's horse. A few girls were taught by the missionary and one Japanese helper. The student body expanded and other Japanese teachers were engaged. More missionary teachers came. The plant was moved, enlarged once, twice, thrice. The city grew up and built factories around the school. The Government, the Buddhists, the Roman Catholics established schools in the city. The Mission School is planning to move out of the factory smoke into the suburbs to bigger and more modern quarters. It has not only expanded but it has grown higher with

the addition of two years beyond the five of ordinary high school grade. The school administrative body, too, has expanded from the one missionary in charge to a board of directors composed of Japanese and foreign missionary representatives. In a number of such mission schools, the principals are Japanese.

If there is one class of missionary whose demand exceeds the supply it is the missionary teachers for girls' schools.

The missionary teacher in girls' schools really teach school. It is sometimes a shock to the new missionary, who has come to Japan with a strong conviction of her high calling to teach the Word of God, to find herself facing a class-room full of girls in *kimono* with a Fourth Reader in her hand. She is thankful that the girls wear *kimono*. It is the one token that she is a missionary. The hours of English teaching loom large on the missionary teacher's schedule card. There are frequently, as well, music and foreign sewing and gymnasium classes which the missionary is asked to teach. Sometimes she is asked because she is especially fitted to teach music or sewing or gymnasium, but more often she is asked because, on account of an emergency, she is less ill-equipped than anyone else on the staff.

There is an idea prevalent in Japan, whether true or not, that because the Government schools are able to pay higher salaries to their teachers and to buy more expensive equipment than are the mission schools that they excel the mission supported schools in all but English and music, the departments presided over by foreigners. At all events, the presence of the foreign teacher in the Mission School does lend a certain educational prestige.

The missionary teacher not infrequently has an opportunity to teach some of the Bible courses in the school curriculum. In the early years, before she "has the language," she teaches it in English. The value of the English-taught Bible class is often challenged and that not least of all by the teacher herself. She has, say, four girls of the higher department in a class studying the life of Saint Paul. The girls listen gravely to the teacher's exposition. Politely they follow the course of Paul's journeys traced out on a map. They reply in halting English to the questions asked them. But at times the teacher goes from the class feeling that her words have fallen on uncomprehending ears. She also suspects that the English Bible class was invented not for the sake of the pupils but for the teacher. There is, however, for the English

Bible class, something more to be said and a technique to be learned. In the first place there is a great deal to be said for hearing and for reading a truth, especially a familiar truth, in a foreign tongue. There is a new accent and a new emphasis. There is something unforgetable about the isolated phrase or sentence that has been recognized in the midst of uncomprehended words. As for the technique of teaching the Bible in English, its key is the difficult word, "simplicity."

There is not, when all has been summed up, a great deal of "copy" to be written about the daily life of the missionary teacher. On Sundays she may go with a long line of dormitory girls to church. On week-days she attends chapel and in her turn reads the Scripture lesson. She goes in and out of the class-room. She sits down in the teachers' room to correct exercises. In proportion to her years in Japan and to her inclination she joins in the conversation of her fellow-teachers. After her classes, she returns to the foreign house where she lives with the other missionary teachers. To that house, on stated occasions, the girls are invited "to play," and to partake of foreign food. To the teacher's own room come occasionally little groups of girls to look at pictures. The Japanese teachers are invited to the foreign house, and the foreign teachers to the homes of the Japanese. Imperceptibly, the missionary finds herself becoming involved in friendships with the girls and with her fellow-teachers.

Her opportunities for helping her friends spiritually are measured chiefly by her own life of prayer. She has the secular business of teaching English, say, in the mornings or sewing in the afternoons. It is her opportunity to think in her morning communion with God of each girl whom she will meet in the class-room. There are opportunities, if she be prepared, for guiding the questioning minds of the girls in her Bible class. One missionary teacher has set apart a time each week when she is in a Japanese room, free to meet any girl who wishes to talk with her of the things of God. The little girls who are new converts to Christianity come with their little questions of doctrine or of casuistry. One says, "My friend laughs at me because I am a Christian. How can I forgive her?" Her eyes grow round as she hears the parable of the two debtors. It is a thing to wonder at that her question was answered so long ago and so well. Older girls come, too, to talk over their ambitions, their resources, their plans for the time

after graduation. It has even been known that a young Japanese teacher to whom the things of Christianity are new has come to talk of philosophy with the missionary teacher and has ended by becoming a Christian!

In a mission school exciting things take place before one's very eyes. It is, for example, exciting when the new girls enter in April to see them in chapel. Many of them are hearing about Christianity for the first time. They giggle self-consciously, casting side-glances at the older girls to see how they are handling their Bibles and hymn-books. They listen to the chapel talks with that roundness of eye peculiar to those who listen to a new, strange thing. It is exciting, too, when their hearing bears the fruit of faith, and faith the fruits of the Spirit. A girl in the front row of the Fourth Reader class turns from sullen to sweet. The missionary who is her English teacher notices the change almost before she hears of the girl's conversion. It is apparent every time she recites. No longer does she wear a furtive look of hostility but a smile. Day follows day, each a witness to the miracle. The first enthusiasm of her conversion passes. There is at times a flicker of the old resentment and it is overcome. The Fourth Year class becomes the Fifth Year class. Time has proven the validity of the miracle. That girl has become a new creature in Christ Jesus.

When the girls have graduated and gone back to their homes their friends hear from them and from others about them things which tell that they are faithful. In a remote hamlet a graduate is holding a Sunday school. One of the very girls who used to answer so feebly in the class on the life of Saint Paul has told the words of Christian hope to her mother who is dying in a Buddhist household that is hostile to Christianity. There are graduates who have become leaders among Japanese women as teachers, as Christian Association secretaries, as the translators of Christian literature. There are graduates who are wives in Christian homes.

Yes, the hours of English teaching loom large on the educational missionary's schedule. There is no denying the fact that she is really a school-teacher. There are times when it is so oppressively apparent that she asks herself, "Am I a missionary at all?" But from her English Bible class in the life of Christ she learns a parable. The limited vocabulary of the girls in her class makes plain to the teacher as nothing else has ever done how the story of the life of Jesus is the story of commonplace things. It

tells much of boats and fish, fields and sheep, food and drink, parents and children, birth and toil and death. Yet it is all, somehow, talk of God. Thus simply to conceive of the Christian Gospel is, for any Christian, a valuable experience. It is particularly valuable for the missionary as a preparation for the first stages of teaching the Bible in Japanese. But its value as a parable is that it teaches the missionary that her own life, which can be stated so largely in terms of readers and singing charts and sewing machines, is at the same time speaking of her God. Thus may she help the girls to conceive of the Christian faith, not as an intellectual system, but as a Way of Life; that everyday life may be Eternal Life. Through a milk-clinic for the undernourished girls, through a clinic for the babies of the slum that has crept to the very gates of the school, through a Christmas offering to a Korean leper hospital, through knitting done for refugee Russian children it is being impressed on them throughout the five years of their school life that the Gospel of Christ is for all of life. They are learning that Christ may enter the life to rule it completely in its religious and moral, mental and physical and social ramifications.

It is for the missionary teacher, then, "to take the common things of life"—the chalk and erasers and reading books and red ink—"and move truly among them," striving to set forth in precept and example the elements of Christian truth, that from among the thousands of education-hungry Japanese girls there may flower Christian womanhood.

Hokusei Jogakko, Sapporo,
March 5, 1926.

Christian Anti-Tubercular Work in Japan

Some Adventures

M. TAPSON

THE Garden Home at Nakano may be described as an infinitely small effort to meet an infinitely big need. It is an attempt to help patients in the elementary stage of tuberculosis back to healthful living, before disease has laid its deadly grip on them. To the large proportion of readers of "The Japan Quarterly" this needs no amplification,—the need is before their eyes all the time.

The Garden Home at present consists mainly of two barrack buildings given by the City Authorities after the Earthquake. A small annex with an asphalt roof, where patients sleep winter and summer, and a cottage for workers have been added, and by the end of March we hope to have accommodation for twenty more patients—through a gift of Marchioness Inouye, President of the Garden Home Association, for this purpose.

The Home was opened in April 1924. At first patients came slowly; it was not much advertised; also the fear of being labelled "T. B." for the rest of her life, is a big dread to a Japanese girl. But a short acquaintance with the Garden Home dispelled that. There have been already twenty-one cases of good recovery. Some have gone back to their homes and schools. One who has that very common affection of nose and throat which keeps her from full health, said the other day, "Though my body is not very strong, I have the new outlook on life which I learned at the Garden Home, and I do all I can."

It gives a rare chance for character building, and here comes in one of the special aims of the Garden Home—to bring such influences to bear on their thought-life, that the enforced idleness which the disease means for a longer or shorter period may be turned from loss to gain.

When patients get fit to begin an active life, the Garden Home is not exactly an easy place in which to do nothing, and happily, not many of them want to. It is a big help to a patient when she comes in thinking herself very bad—("come just to die in peace"—as one said who came lately), to be waited on by happy

looking girls with a healthy colour—the Garden Home complexion is quite famous,—see them working in the garden, or absorbed in a new piece of embroidery, and hear that these too were patients who in many cases, up to a few months ago, were worse than the newcomer.

"Oh, if only I might get like that!" sighed a girl patient two months ago, who for some time had led an invalid life alone with a servant at Kamakura. "Of course you will," was the answer, and now she is up and out in the garden with two or three others, on long chairs every sunny day, from 9 a. m. till nearly sunset. She is gaining daily. The nurse, a recovered patient, (2nd stage case), who had seven years' experience in St. Luke's Hospital, is on the way to become a pioneer nurse on Garden Home lines, and the two working under her are both recovered patients. Our head gardener, a graduate of the Higher Normal School, was one of the first to come, and the value of her educational qualifications, with no previous experience in gardening, showed itself in the way she kept the flowers from April to December. Her helper, from next month, is a third-year student of the Women's University. Another recovered patient does a beautiful work of ministry to the two hundred women patients in the Municipal Hospital, and is also our poultry woman. Last week she successfully brought her first brood of ten healthy chickens into the world! A sympathetic embroidery teacher gives lessons to all who wish for them, and there has been the satisfactory result of realizing some ¥200 already through the sale of their work. This is used to supply some need of house or garden. From time to time a visitor gives an interesting talk. One day we had a very stimulating talk from Mr. Kagawa on just the lines we try to carry out.

Then the spiritual side of the work of the Garden Home: When my thoughts turned this way, old friends said, "After all those years of direct missionary work, how can you turn to social service?" I can only say it gives such chances of soul winning as I have never known in any previous experience. Instead of having to spend time seeking to awake the sense of need, they come burdened with it. Over and over again they say, "It is my heart more than my body that needs helping," and one comes to understand their soul history in a way scarcely possible under ordinary circumstances.

A widow who came lately said how one day she was feeling specially miserable and hopeless. "Surely there is a God somewhere to help," she thought. The next day a picture on the newspaper wrapping of her meat from the butcher caught her eye, and she read a report headed, "A Paradise for Weak Women," —a friendly notice about the Garden Home in the "Jiji Shimpo." "That is the place for me," she thought, and in the shortest time possible she was here. She belongs to a family of twelve brothers and sisters, all but two of whom had given her up on account of this disease. Now the wonderful letters she sends full of, to them, some strange, unaccountable joy, are bringing letters of enquiry. They are a family without a religion, but they are beginning to think this one must be worth having. There are now six patients preparing for baptism. We have had representatives of a good many churches, but we are all one family. Of course we get the best supply of books we can for them, and one special job is to see that those lying down are provided with the right kind.

Is it self-supporting? Certainly not—yet. In the longing to help those who cannot afford to pay high fees, we made ours very low. From April the rates will be from ¥2.00 to ¥3.50 per day. (¥1.50 for board, and from 50 sen to ¥2.00 for room). If (from then) the forty beds are mostly occupied, at these rates we should be independent of outside help for current expenses, but we feel it very important to have a special fund for supplementing the fees of patients who are badly off.

Also our equipment is very inadequate, and we have certainly lost some prospective patients who were not satisfied with the very simple furnishings. Still, we are improving. The Rev. M. Ito, for many years pastor of the Hakodate Seikokai Church, is manager, and takes daily prayers in the little Chapel, as well as the Sunday services. He also takes a meeting in the hospital, by the special request of the President, which is much appreciated by the patients. His work is three-fold, for he cultivates our land as well. His wife is in charge of the kitchen department. Dr. Murao of the hospital staff is our medical adviser.

The Garden Home adventure is for women only. What is there for the men? . . . . A possible Industrial Settlement for incipient cases needing only healthy conditions, and for patients discharged from hospital but needing after care, is in view; but

in this case it can scarcely yet be called an effort, it is rather, a big opportunity. As to whether there is a need. The experience of living alongside the Municipal Sanatorium with its seven hundred patients, and getting to know many of them personally is proof enough, Though disease often is arrested by the up-to-date treatment given there, life often goes right under again after being discharged on account of unsuitable conditions for work and living, till he finally goes to swell the terribly large ranks of patients, many of them mere boys who with their white hopeless faces fill row after row of the hospital beds.

There have been many difficulties and disappointments to face, and nothing short of the conviction that carried us through the three years of waiting for the Garden Home—"It is God's will and it must be done"—would have got us thus far. But even our short experience in the Garden Home has been enough to encourage our belief that a large number of those whose lives are doomed to failure and a premature death may through such a Christian Industrial Settlement be turned into self-respecting and even self-supporting citizens.

The National Christian Council

R. C. ARMSTRONG

THE Executive Meeting of the National Christian Council was held on 5th February, at the Council headquarters. There were nineteen present. Reports were given by the Secretaries and the Treasurer. The special committee on Militarism reported progress. The Church Union Committee which was appointed to study the whole question of Church Union, in response to a suggestion from the Federation of Christian Missions, reported their plan of investigation as follows:—

1. They would collect material in regard to this question and make it a special object of study.

2. They would endeavour to ascertain the opinions of various Churches in Japan on this question and endeavour to make clear the status of Church Union in Japan.

The Social Committee report was given, verbally, by Mrs. Kubushiro.

1. This Committee is planning to make a special effort to abolish the reservation made by representatives of Japan to the League of Nations with regard to the traffic in women and children and Mr. Ito was appointed a committee to consider ways and means.

2. They decided to make a survey with a view to improving the industrial conditions, more particularly to prohibit night work for women and to limit the working hours for men. Miss Kato and Messrs. Katachi, Oi and Sakai were appointed a committee to study this question.

3. Messrs. Miyazaki and Sakai were appointed a special committee to create greater interest for the National Council social work within the various denominations.

4. During the present session of the Diet it was decided to request the Churches and other Christian associations to deliver special addresses on the following subjects: Traffic in women and children; the Prohibition of night work for women and limiting hours for men: Abolition of licensed prostitution.

5. A Petition to the speaker of the Lower House for the abolition of licensed prostitution should be presented by the Executive Committee of the National Christian Council, signed by the Japanese members.

6. The Committee decided to petition the Methodist Episcopal Church, New York, to reappoint Mr. Mark Shaw as special social worker in Japan.

This report was adopted by the Executive.

The findings of the Kamakura Conference were presented to the Executive and a special committee, composed of Messrs. Kobayashi,

Nukaga, Matsuno, Axling and Scott were appointed to make a special study of the holding of the World Christian Conference and to report at a later meeting.

It was resolved thankfully to receive the promised contribution of Dr. Mott to the finances of the Council, as follows: ¥5,000 a year for two years to the Evangelistic Campaign, and ¥14,000 a year for three to the general funds, for the purpose of enlarging and increasing the work of the Council.

The Resolutions from the Kamakura Conference, with regard to the National Campaign, were referred to the permanent committee on Evangelism to report at a later meeting.

Owing to his approaching furlough, the English Secretary presented his resignation which was accepted, and a complimentary resolution was passed.

A special contribution to the funds of the Association having been offered by Mr. Yorogi it was resolved to accept it with thanks.

Christian Literature Society

S. H. WAINRIGHT

NEW PUBLICATIONS:

1. *Without the Vision,* a book of sermons by Rev. S. Imai, Preacher in Charge of the Aoyama Gakuin Church. Cloth board, pp 340. Price 2 Yen.
2. *Lessons in the Life of our Lord,* by Hetty Lee. Translated by S. Kobayashi. In Press.
   Highly recommended by Mrs. J. G. Barclay. A book that can be used with children in the study of the Life of Christ.
3. *Sermons by Twenty-Five Preachers,* In Press.
   These are sermons preached in 1925 by outstanding Japanese preachers of the various denominations.
4. *Progress of Culture and the Prohibition Law.* Price 10 Sen.
   This is a significant document. Baron Sakatani is a member of the House of Peers and has the courage to point out the intimate relation between prohibition and the progress of civilization.

BUILDING PLANS:

Designs have been worked out for the new building on the Ginza diagonally across from the Matsuya Department Store. There will be 8 floors besides the basement, and the structure will conform to all the regulations required for post-earthquake architecture. As soon as funds are sufficient, the contract will be let.

CAPITAL FUND NEEDED:

It is just as trying to do business without capital as it was to make bricks without straw in ancient Egypt. There is an opportunity in Japan without a parallel for the production and distribution of wholesome literature, and 50,000 dollars contributed to the Christian Literature Society, as a capital fund, would prove to be immensely fruitful for the advancement of the Christian cause among a reading people, such as the Japanese are.

Sunday School Notes

H. E. COLEMAN

THE MISSIONARY ADVISORY BOARD

THE new plan for Missionary Cooperation with the National Sunday School Association is now being put into effect. The first meeting was held in Karuizawa last summer when thirteen were present. This Board is made up of representatives from the missions—each mission appointing one. This board takes the place of the former Sunday School Committee of the Federal Mission. It gives a large body and is directly representative of the missions. It will be therefore much easier for the National Association to keep in direct touch with those missions cooperating. There are now eighteen missions represented on this Board.

The Karuizawa meeting appointed a Committee of Seven who met with the officers of the National Sunday School Association in February. Dr. T. Yamamoto, the President, made a short statement on the work of the Association, including the new lessons and finances. One object of a wider representation of missionaries and closer cooperation is to secure a larger financial support from the missions. The former plan has brought in only ¥500 or ¥600 per year and on the enlarged financial budget of the Association amounting to about ¥15,000 per year they would like to raise about ¥2,500 directly from the missions. This seems a very reasonable request in view of the large amount paid by the missions for the Christian Literature Society. The National Association is independent of American aid financially except for certain shares in Japanese secretaries' salaries assumed by the writer on account of connections with his work. They are working hard to increase their financial income from Japanese sources. Thus far only four missions have enlarged their subscriptions in accordance with the new estimate. It is hoped that other missions will appoint their representatives and that all will make as liberal donations as possible to the National Sunday School Association.

THE GRADED LESSONS

The second year of teachers' texts for the Beginners (Yochika), Primary (Shotoka), Junior (Chutoka) and Intermediate (Kotoka) departments will be published in March to be put into use from April. For those schools that have only one group in each department (or one class of boys and girls each) this will be the second year. We recommend that all classes begin new courses at the beginning of the new school year,—the first Sunday in April.

For those schools that promote classes from lower to higher depart-

ments the courses in use this last year will be used for the new classes in each department and the new course will be used as second year for those remaining in the same department. These courses have been very carefully prepared and we bespeak their general adoption as the best teaching materials for the children in our Sunday schools.

Three sets of pictures have been selected on the Life of Jesus, one for each of the courses in the Primary, Junior and Intermediate departments. These sets have been selected from the best pictures published by Perry, Wilde, Brown and 45 pictures by Copping in the Intermediate Course. We believe we have attained a higher standard artistically than has generally been the case in furnishing Sunday school pictures. We cannot yet tell the price but they will be sold as reasonably as possible and will be a permanent possession for they can be used over and over again. We have not been able to order many sets on account of the financial investment so will be glad for orders for as many sets as possible as far in advance as possible. There are from 50 to 60 pictures in each set and they should not be more than 5 to 8 yen per set.

The titles of the new courses available for the second year are as follows:

1. Beginners.....The Benevolent God and His Good World
2. Primary.....Living as Children of God
3. Junior.....The Story Life of Jesus
4. Intermediate.....The Early Apostles and Paul

SUMMER TRAINING SCHOOLS

The Summer Training School at Karuizawa will be held this year as usual from July 27 to August 6th inclusive. The regular school session begins at 8 a.m. on the 27th and closes at noon on Friday of the second week.

The full responsibility for the school this year will be assumed by the National Sunday School Association, although the writer will assist and be in attendance most of the time.

A new Training School is to be started in Shimonoseki for the benefit of Sunday school workers in Kyushu and Chugoku. There has been a demand for a school in that section for some time and we believe that with the cooperation of the branch associations and missionaries in that part of Japan a very good training school can be conducted. While both schools will be conducted under the auspices of the National Sunday School Association, the writer will have special responsibility for organizing and conducting the new school in connection with a local committee representing the Sunday school interests. The Principal of the Baiko Jogakko has placed their school buildings at our disposal, including the dormitory and this will make an ideal location for such a school.

Missions and churches are recommended to plan early to send as many promising workers as possible to these schools. The Announcements are in course of preparation and will be issued as soon as possible. Inquiries regarding either school should be sent to the writer: MR. H. E. COLEMAN, 8 Itchome nishiki cho, Kanda, Tokyo.

Temperance Notes

A DEFINITE advance in the temperance movement in Japan was made on January 27th, when representatives of twelve leading temperance and religious organizations meeting at the National Y M. C. A. Building, Tokyo, formed a "Central Committee" to work for the passage of the Bill raising the age in the present Juvenile Prohibition Law from 20 to 25 years. This bill was introduced in the Diet on February third, sponsored by fourteen members, including representatives of all the five different political parties and one independent member. Both Buddhists and Christians are included in the organizations supporting the measure.

The Central Committee, including one representative from each cooperating organization, with Mr. Hampei Nagao as Chairman, has chosen an Executive Committee, with Mr. Kazutaka Ito as Chairman, to assume active leadership of the campaign.

The programme arranged for the holding of mass meetings and other demonstrations throughout the country on February 11th, the national holiday, "Kigen Setsu," celebrating the founding of the empire, to arouse the public interest and increase the growing sentiment for the measure. All churches, schools, and young people's organizations, both Buddhist and Christian, were urged to cooperate and to hold special rallies and mass meetings.

The organizations cooperating and the members of the Central Committee are as follows:

The Japan National Christian Council, Mr. K. Miyazaki, Secretary.

The National Temperance League of Japan, Mr. Hampei Nagao, Chairman.

The Woman's Christian Temperance Union, Miss Uta Hayashi, Vice-President.

The Intercollegiate Prohibition League, Mr. Nanao Okada, Secretary.
The Loyal Temperance Legion, Miss Azuma Moriya, Secretary.
The National Temperance Association (Buddhist) Dr. Kuniyoshi Katsuyama, President.
The Purity Society, Mr. Yusaku Murakami, Secretary.
The National Y. M. C. A. Committee, Mr. Koken Kakehi.
Tokyo City Y. M. C. A., Mr. Soichi Saito, Central Secretary.
The Tokyo Young Men's Buddhist Association, Mr. Takudo Kuruma, Secretary.
The Tokyo Federation of Student Y. M. C. A., Mr. Takao Doi, Secretary.
The Tokyo Temperance Society, Mr. Kazutaka Ito, President.

The leaders of the movement say they are confident of ultimate success, as public sentiment gradually becomes more educated on this question, One thing is quite interesting as well as significant, as one looks over the names of those in the Diet who supported this measure; that is that as a rule they are among the younger members of that body. Apparently they are not so bound by tradition, but are more willing to face this problem in the light of modern science, modern sociological research and the demands of national productive efficiency.

Seventy members of the last session of the Diet are reported to have expressed their approval of such a measure, and those who are leading the present campaign say that they expect that at least 120 members can be counted upon to support it in this session.

The following principal reasons for raising the age from 20 to 25 years are advanced by those who are leading in the present movement for revision of the law:

(1) As physical and mental maturity are not reached before the age of 25, or even later, the protection of the law is needed for youth during these critical, habit-forming years.

(2) As the years between 20 and 25 are not only important in economic production but in racial reproduction, the higher age limit would help materially in reducing the poisoning of the second generation by alcohol.

(3) The three million members of the Young Men's Associations, between the ages of 15 and 25, should be protected as much as possible from the physical and moral dangers of intoxication.

(4) The strength and morale of the Army and Navy must be conserved. Many dishonourable acts of soldiers are the results of drink. Often, too, soldiers return to their native villages with bad drinking habits formed during their period of required military service.

(5) The protection of student life. In spite of the large expenditures

for education, many students fail as a result of their idle drinking in cafés.

(6) Many social customs, as well as the fact that the right of suffrage begins at 25, indicate that this is a natural dividing point in life.

The *Seventh National Congress* of *Social Workers*, meeting in Tokyo, May 1927, gave unanimous vote in favor of the revision of this law making the age 25 years.

In Memoriam

WILLIAM YATES JONES

HARVEY BROKAW

"HE saved others; himself he could not save." Only because the spirit of these words has been followed, are they saved from sacrilege in applying them to a human being. Few men or women carry this unselfish and sacrificial spirit through a life-time in all its relations, but all who knew William Yates Jones will agree that it is applicable to him as to few mortals.

William Yates Jones was born in Illinois, Sept. 6, 1864. He was the son of William and Ellen H. Jones, and his middle name was given in honour of the famous Civil War Governor of Illinois.

Early in life, his parents moved with him and an elder brother to a farm three miles west of Somerset, Miami County, Kansas. His father combined the pastorate of the local Presbyterian Church with farming.

Entering Park College, Parkville, Missouri, in 1886, he literally worked his way through academy and college with his hands, making an enviable record for ability, reliability and faithfulness. He graduated in June, 1892, with high honours. While in college he won the respect of faculty and students alike to such a degree that he was honoured by being made an elder in the combined college and town church. Later, his *alma mater* granted him the degrees of Master of Arts and Doctor of Divinity.

Three years were spent in McCormick Seminary, Chicago, where he was the unanimous choice of classmates to represent them on the program at the graduation in 1895.

Having been one of the first student volunteers of the whirlwind campaign of Mott, Speer and Wilder in the late '80s and early '90s, Dr. Jones never swerved an instant from his purpose and pledge. He arrived in Japan in September, 1895, joining the then West Japan Presbyterian Mission and serving first in Kanazawa and Fukui on the west coast. The qualities early manifested made him a missionary of rare adaptability, excellence and acceptability, so that he was greatly useful, and beloved by all who knew him, fellow-missionary and Japanese alike.

In 1899 he was united in marriage at the Kaigan Church, Yokohama, to Miss M. E. Brokaw.

The ill-health of his wife however took them for awhile to Shimonoseki and then to Kyoto, and finally, in 1907, ended their missionary career.

From that time to his death, he cared for his invalid wife with a rare tenderness and understanding.

At the same time he undertook the pastorate of the Presbyterian Church of Point Pleasant, New Jersey. The many mission-field friends who visited the manse there know how faithful he was in preaching and parish duties, how he entered into the life and activities of the whole community, and how he somehow managed to meet the cry of the tiniest child and the obligations in all local and world service. "A workman that needeth not to be ashamed." A spirit who was a marvel to all, respected by all, a true example to all, dearly beloved by all! Only the limitations of his wife's invalidism debarred him from the paths to wider influence, power and authority.

In the inscrutable providence of the All-wise Father, his prayer that his wife might go first was denied him. Stricken while on vacation and while visiting his wife's younger sister and family, peritonitis followed by pneumonia took him from those who loved him and whom he so generously served. He departed to be with the Father, November 18th, 1925, dying in a hospital in Summit, New Jersey.

Book Reviews

"A DEVOTIONAL DIARY." Arranged by J. H. Oldham, M.A., published by the Student Christian Movement. Cloth 2/-; Leather 3/-.

The mind swings like a pendulum between the extremes of adventure and organization; we launch into the deep, but again return to examine and utilize what we have discovered. If the pendulum is checked we are left with sterility or chaos.

This would seem to be the argument for this originally conceived little book. Quotations from poets, philosophers, sages and saints are given for each day with the avowed intent that the reader should thereby be stirred to his own discoveries. But the essential part of the book, according to the compiler, is the time-table by which we estimate our advance or retrogression, and the pages for careful record.

Words of our Lord give the key to daily reading. Some may be jarred by the juxtaposition of very modern styles, but the thought flows on. The range of subject and treatment is sufficiently wide to be helpful to most readers.

The book claims to be no more than an experiment, and no one would wish to use it permanently; but one may confidently recommend it, particularly to those who have to be busy with "the other things of God," and also to English-speaking Japanese seeking to discover in their own experience the relation of Christianity to everyday life.

—K. M. SHEPHERD.

"THE MOSLEM WORLD OF TODAY." Edited by J. R. Mott. Published by Hodder and Stoughton. Price 8/6.

The Movement with which this volume is concerned, it is perhaps not too much to say, is one of the most significant in the world today. When over one-eighth of the world's population, at one time welded into such a politico-religious unity as to threaten the very existence of Christendom, suddenly awakes to the fact that it is in its present condition powerless in face of the mental and materialistic processes at work in the world today, and when those of its leaders who are most alive to the situation take action of so drastic a character as to threaten the very existence of the religion itself, we may expect some great reaction; but not until we have read this book can we realize how terrific this reaction is. "It is obvious today, wherever you touch the life of Islam, that a profound disintegration of the fibre of the old life is going on with a thoroughness and a speed that increases every day."

In the work before us the subject is treated by the various writers with the wealth of thought and the breadth of vision that it deserves.

Though it is a book all should read, yet we venture to predict that the book will be out of date in five years' time, so fast are events moving.

To us in Japan certain phases of the present Islamic Movement are set forth in the book which are not without their lessons. We may mention the growth of the Women's Movement, the effect of modern thought and criticism on a non-Christian religion, the danger of an indigenous Church which loses its missionary zeal, and the important part to be played by Christian literature and propaganda.

It is altogether a most stimulating symposium.

—W. H. Murray Walton.

"The Cost of a New World." Kenneth Maclennan, London, Edinburgh House, pp. 192, price 2/6.

"The object of the book," writes the author in the preface, "is to face the problems suggested by the strange and perplexing fact that there could take place almost simultaneously a World Missionary Conference and a World War. These events were the climax of two streams in the history of the world. One was the expansion of Christianity, and the other an ever-increasing material development practically untouched by spiritual influences. . . . .It seems of urgent importance, therefore, that in the light of pre-war history, fresh consideration should be given to the world movements of to-day in order to discover what are the vital forces in deadly grips in these movements, what are the real issues and what is the relevancy of Jesus Christ to them all."

The author, the secretary of the Conference of Missionary Societies in Great Britain, naturally approaches his subject from the point of view of a religious leader, and his work impresses one as a sincere attempt at an impartial analysis of the situation. It lies, however, under the limitations imposed by its vast scope and the consequent reliance upon secondary material and sources.

The evils of present-day society receive attention and stress; but emphasis is placed upon the possibility of improvement, provided mankind is willing to make the effort and to pay the cost. Reliance is to be placed, not upon the adoption of any particular system of social organization, but upon the collective influence of countless individual lives strengthened and motivated by the power of true religion.

—D. C. H.

Notices

Union Theological Seminary

FELLOWSHIPS FOR 1926-7 & 1927-8

Of the six missionary Fellowships assigned by Union Theological Seminary, New York, for the year 1926-7, one comes to Japan—viz.:

Rev. T. Hiraoka, pastor, Matsuyama City, Japan.

Out of the thirty-eight Fellowships thus far assigned nine have come to Japan, five of which have been for nationals.

Five Missionary Fellowships (yielding $750.00 a year) and two Missionary Scholarships (yielding $450.00 a year) will be available for 1928-7 for missionaries on furlough and for especially qualified nationals who have already been engaged in actual service. Applications for the year 1927-8 should reach the Seminary by January 1, 1927.

From the Editor

MATTERS OF GENERAL INTEREST

The Editor of "The Japan Christian Quarterly" will always be glad to receive short paragraphs on matters of general interest in connection with the Christian Campaign in Japan. They should be typed and on one side of the page only, and in no case should exceed 200 words.

STUDENTS VISITING ENGLAND

A special committee has been set up by the British Student Christian Movement for the purpose of welcoming Oriental students visiting England. The Editor will always be glad to put such students into touch with the committee.

Myogi Y. W. C. A Conference

Eight years ago, two young missionaries walked towards the station in Karuizawa. And as they talked, they longed for a splendid Woman's Conference such as they had known in the Y.W.C.A. at home in days gone by. Their friend, instead of leaving for Tokyo, sat down with them on a stone somewhere behind the station, and together they planned the first Myogi Women's Conference. There has been one each year since, and

those of us who have been to them know the wonderful richness of fellowship, and the inspiration and joy from the free interchange of ideas and ideals that they always bring.

This year, it will be between the 6th and 9th of August, when from 50 to 60 of us will gather in a temple in the beautiful Myogi mountains an hour from Karuizawa. Together we will have three good meals a day, two nights of unusual sleeping (!), and days packed full of real study, lively discussions, enough play, and worship. The speakers and leaders? That's the Committee's secret, but it hopes to maintain the reputation that seems to hang always about the Myogi Conference, that each year is the best.

You are welcome if you are a woman, if you can sleep on the floor "in rows," if you feel the need of giving and getting new spiritual energy for your life in Japan, if you feel ripe for an all around good time, and especially are you welcome if you are a "first termer"—in fact it is *for you* that the Conference is specially planned; we others come because we want to know you and because we like it too well to stay away.

Begin preparing your summer plans accordingly, begin getting out your knickers and middie blouses, begin getting citronella and a mosquito net, and wait to get your ticket with the rest!

—KATHERINE F. FANNING,
For the Committee.

Proposed "Garden Home" for Men Tubercular Patients

THROUGH the kindness of the Missionary Society of the Canadian Church a house at Matsumoto in Shinshu, formerly a hostel, has been offered for use for the above purpose. It can accommodate 80 boarders and has 1,100 tsubo of land attached to it.

The house is in an excellent position on a high plateau and is in every way suited for this purpose. The plans for making it into a "Garden Home" for tubercular patients (men) has the fullest approval of Dr. Tasawa, President of the City of Tokyo Sanatorium. Such a place is contemplated by the city, but there is little hope of its being carried out for some time, so if this were started it would be the first Institute of its kind in Japan and under Christian auspices.

There are already four patients installed in faith that the bigger plans will mature, and plans are now under way for forming a strong Committee to see things through. Those interested in the matter are

invited to correspond with Miss Tapson, The Garden Home, Nakano, Tokyo Shigai. The Committee will be interdenominational.

It should be mentioned that the Home is not intended for those requiring medical treatment, but for those requiring preventative and after-care.

The Mother School of Loving Service

A BEGINNING IN CHRISTIAN NORMAL EDUCATIONAL WORK

THIS little school at Omiya, Saitama Ken, has been struggling through the experimental stage for the past few years, and will have its first graduating class this spring. The result of the experiment is that it has been decided to open a year's Normal Training Class for Higher Primary School Graduates to prepare them for the Prefectural Examinations for Assistant Primary Teachers.

In addition girls who have taken this or a similar course, or are graduates of Higher Elementary Schools, may enter on a two year Kindergarten Training Course. The Course is of a simple character and in addition includes sewing, cooking, hygiene and a thorough Christian training. It is hoped by this means that girls will have a practical knowledge of the problems they will have to face when they have homes of their own.

The school was started in the first place for girls of limited means and fees are kept at the lowest figure possible. They are ¥1.50 per mensem and ¥10 p. m. for board.

Full details may be had on application to the Principal, Miss E. F. Upton.

The Christian Movement in Japan, Korea, and Formosa. 1926

PRELIMINARY NOTICE FROM THE EDITOR-IN-CHIEF

THE issue for this year will be devoted to a study of the present conditions with special emphasis on the place of the missionary in Japan at present and in the future. Articles have been contributed on this subject by various representitive Japanese leaders.

It is thus hoped that the book will be of special use to Mission Boards, Churches, College Libraries and other agencies interested in the situation in the situation in Japan, as well as to those who are preparing for Missionary service abroad.

It will greatly oblige the Publishers if intending purchasers will send their orders to the Kyobunkan at the earliest possible date. The price is the same as last year.

A. OLTMANS.

FOR BIBLE READERS!

"ONE HUNDRED WEEKS'
BIBLE STUDY COURSE."

(*Seisho hyaku shu sungi*)

by

Rev. T. Soyama, Seikokai paster at Amagasaki,

Price - - - - - - - - - ¥2.50

A Bible study course covering most of the O. T. and all the N. T. with devotional notes for every day. Of special use to enquirers. Can be begun at any time. Issued in monthly parts with special cover for binding.

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PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Hokusei Jogakko, Sapporo, by the 20th day of March, June, September, and December respectively. Contributors will oblige by making them as concise as possible, and by drafting them in the form now in use.

ARRIVALS

MACKENZIE. In March from furlough, Dr. D. R. MacKenzie, to Tokyo.

MYLANDER. On November 25 from furlough, Miss Ruth Mylander, Free Methodist Mission. Miss Mylander is stationed in Osaka.

PERKINS. On February 10, Miss Marion Perkins, P. N., to assist in the Joshi Gakuin, Tokyo, for three years.

RIKER. On February 10, Miss Susannah Riker, P. N., newly appointed. Miss Riker is teaching in the Hokusei Girls' School, Sapporo.

TENNY. February 11, from furlough, Dr. and Mrs. Charles B. Tenny and son, accompanied by Mrs. Tenny's mother, Mrs. Belle W. Pettee, a former member of the American Board Mission in Japan. Dr. Tenny has resumed his work as secretary of the Northern Baptist Mission and teaching in Tokyo Gakuin, Tokyo.

TRISTRAM. On March 18 from furlough, Miss K. Tristram, C. M. S. to the Poole School, Osaka.

DEPARTURES

ARMSTRONG. On March 20, via Ports, Dr. R. C. Armstrong, M.S.U.C.C. on furlough.

CHAPMAN. On furlough, Rev. and Mrs. J. G. Chapman, Southern Baptist Mission.

CUNNINGHAM. On furlough, Rev. and Mrs. Collis Cunningham, Southern Baptist Mission.

DOSKER. On April 1, Dr. and Mrs. R. J. Dosker, P. N., Matsuyama, Shikoku, on health leave.

HARING. On March 9, Rev. and Mrs. Douglas G. Haring, N. B., associated with Dr. Benninghoff in student work, on furlough.

LANE. On March 27, on furlough, Miss Lane, C. M. S., Bible Women's Training Home, Ashiya.

LAUGHTON. On furlough, Rev. and Mrs. J. F. Laughton, S. B. of the "Fukuin Maru," via the ports.

McDONALD. On March 20, Miss Mary D. McDonald, P. N. representative on the faculty of the Tokyo Woman's College, on furlough via the ports.

PATTERSON. On furlough, Mr. and Mrs. George Patterson, Y.M.C.A., Omori, travelling to Canada via the ports and Europe.

PINSENT. On March 20, via Ports, Mrs. Pinsent, M. S. U. C. C. on furlough.

SMITH. On furlough, Rev. and Mrs. R. C. Smith, Southern Baptist Mission.

MISCELLANEOUS

CLIPPINGER. Bishop A. R. Clippinger of the Church of the United Brethren in Christ, and the general secretary of foreign missions of that church, Dr. S. G. Zeigler, are in the Orient as a deputation to study the missionary situation. They will spend some time in Japan during May and June.

NICHOLS. The Rev. Shirley Nichols of the American Church Mission was consecretad Bishop of Kyoto on April 13th. at Kyoto by the Rt. Rev. John McKim, D. D. Bishop of North Tokyo, and the other bishops of the Nihon Seikokai.

SCHILLINGER. Mr. and Mrs. G. W. Schillinger, formerly of Saga, are now located in Kumamoto. Address: 351 Oyemachi, Kumamoto.

BIRTHS

BLACK. On January 2 at Taihoku, Taiwan. to Dr. and Mrs. D. M. Black, United Church of Canada Mission, a son, Francis Lee.

MARRIAGES

ELLSWORTH—SMITH, On January 21, in America, Miss Ruth E. Smith, formerly of the Northern Baptist Mission, Shokei Girls' School, was married to Mr. Ralph Ellsworth.

MARSHALL—ACKISON. On December 12 at Kobe, Rev. D. F. Marshall to Miss W. M. Ackison, both of the United Church of Canada Formosa Mission.

DEATHS

JONES. On November 18 at Summit, New Jersey, U. S. A., Rev. W. Y. Jones, formerly of the Presbyterian Mission, North.

THE
JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(*Formerly "The Japan Evangelist"*)

Vol. I JULY 1926 No. 3

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

Editorial Notes

THE present issue of "The Japan Christian Quarterly" contains a review of the missionary contribution to the task before the Christian Church, which was considered as a whole in the January issue of the magazine.

While it is impossible to separate the active side of this contribution from the thought which prompts it and the spirit in which it is given, yet it will be observed that in most of the articles which follow it is the first-named aspect which receives far and away the greatest emphasis. This is only natural, for it is more easy to express the missionary contribution in terms of deeds rather than thoughts. Yet we venture to think that long after the buildings of the modern missionary institutions have perished at the hands of time, the spirit of the missionary of a bygone day will continue to live in the type of Christianity which Japan will have made peculiarly her own. Though forms of expression are bound to be cast in a national mould, yet the mind of the artist is handed on from generation to generation.

It may not be out of place, therefore, in these notes to say a few words about the message which we as missionaries may give.

The importance of the subject is all the more clear when we contrast the triumphs of the Gospel, writ so deep and so often on the pages of history, with the present abnormally slow rate of progress in Japan. If the elemental facts of human need and the

power of Jesus Christ to meet that need are true, then an annual growth in church membership relative to population of .01% per annum (as was shown in the last issue) rather suggests that there is a weakness somewhere in the relating of the two. Where does this weakness lie?

In the first place can it be that there is in missionary circles a danger of letting Christian activities crowd out the message of Christ? Are we not yielding unconsciously to the modern Japanese tendency to measure everything by utilitarian standards? The result is seen in the popular conception of what Christianity is. To take but a single illustration, how often is the question from a fellow-traveller, which reveals our profession, followed up at once by the next, "Do you think it wrong to drink saké?" In other words, Christianity is regarded as a fighter against social wrong, but it is not realized it is something more, a Gospel! The modern note tends to stress the "social programme of Jesus" without due regard to the primary necessity of saving individual souls. It is but a natural reaction from that individualism of the Victorian age which had no thought of the responsibility to society. And yet, as the very name Jesus implies, He is first of all a Saviour. How many in Japan realize that fact? In our work of Newspaper Evangelism we often get into touch with individuals who are longing for salvation from the power of sin, but it does not take many questions to elicit the fact that they have come to Christianity as a last resort rather than the first. As likely as not they have already paid a visit to the Buddhist priest, or the fortune-teller or the purveyor of some quack religion. They have not caught from our message something of that spirit which made one of the early Christians exclaim, "He gave us light. He saved us when we were perishing; we were lame in understanding and worshipped wood and stone, the works of men. Our whole life was nothing but death. He pitied us; He had compassion; He saved us for He saw that we had no hope of salvation except from Him. He called us when we were not, and from not being He willed us to be" (Clement II).

One of the most striking features of the character of Abraham Lincoln was his contentment to leave an idea, once well sown, to bear fruit in its own time. When once urged to expedite some reform, he replied, "All such questions must find lodgment with the most enlightened souls, who stamp them with their approval.

In God's time they will be organized into law, and then woven into the fabric of our institutions." Is there not in this answer a lesson for us? If the thought of Christ as Saviour once found lodgment in the heart of Japan, those other tasks of social reform would soon be woven into the fabric of the nation's life. For as Dr. Selbie has well pointed out, "Salvation means very much more than mere safety—it is salvation to something. It has a positive content, and works out in a very definite change in the values and aims of life."

In t e second place have we made sufficient use of our message of the Personality of Christ? It may be argued that such a message finds but little point of contact with a mind steeped in the impersonality of Buddhist thought. But the fact th t those forms of Buddhism which are most living today (we refer to the Buddhism of Shinran and Nichiren) centre round personalities, goes far to disprove this argument. The thought of today, both in Japan and in the West, is all in favour of such a note. In the West during the past quarter of a century we have made, we may say reverently, a rediscovery of the Person of Jesus Christ. We have caught again something of that appeal, which He made to the human heart when He was in Palestine.

"A Man of sorrow, of toil and tears,
An outcast Man, and a lonely,
But He looked on me and through endless years,
Him must I serve, Him only."

In Japan today, largely as a result of the influence of the West, there is a new emphasis on the rights of the individual and an awakening to the value of personality, which marks a definite breach with the social ideals of the past. Buddhism is still too wedded to the old to meet the challenge of the new, at all events for some time. But Christianity has a message, which should have a tremendous appeal if only presented aright. Christ offers to the individual that fulness of life for which he craves and which he can find nowhere else. The real peril is that with our big institutions and busy lives we lose that "leisure for individuals," which, as Glover points out, was one of the most striking traits of Christ's character, and which is essential if we are to present Him aright to Japan. It is said of Verbeck that "one secret of his power among Japanese, high and low, was that he always

regarded the self-respect of each individual with whom he came into contact."

Lastly, are we offering to a nation, which is to an increasing extent taking a leading part in the international life of today, a vision of that Church universal, which in spirit and concept transcends any so-called League of Nations? Does the simple-minded countryman at his baptism realize that he is not merely being made a member of a local church, but that he is being received into the fellowship of the most wonderful society that the world has ever known? Does the university student who has caught something of the wider outlook find it widened by the church to which he belongs? Judging by the multitude of sects in Japan and the doctrine of the Church propounded in some quarters we rather fear that our message is somewhat weak in this direction.

Such in brief are some of the lines of thought along which the missionary contribution may be made today. With a first-hand knowledge of the life and thought of the West, with a freedom from the trammels of Eastern tradition, and with an opportunity of fellowship with Japanese brethren, the missionary today is placed in a position of extraordinary privilege. His increasing freedom from administrative duties is a summons to devote himself more to spiritual ones, "to continue stedfastly in prayer, and the ministry of the word." Above all He is called to manifest that quiet love for individuals which wins them to Christ, without which all other labour is in vain. "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing."

In a letter from Kagoshima Francis Xavier wrote, "If the two bonzes, who are going to Malacca this year, get to Goa, do your best to make them welcome among the Portuguese. Show them much love as I did to Paul, when I was there. For they are a people who will only be attracted by love."

The Present Accomplishment—What the Missionaries Have Done

DAVID S. SPENCER

A SURVEY of the Christian programme in Japan up to the present is sought and I have been asked to suggest what has been the contribution of the missionaries to the present product. Others have spoken of the situation particularly from the Japanese standpoint; now, it is said, the missionary should speak.

This writer takes it for granted, however, that no successful Christian programme is ever possible without the co-operation of our Japanese brothers. But without any intention whatever of discounting Japanese values, what have the missionaries done to make possible the already accomplished Christian product?

I was on board a steamer headed for Shanghai. Among the passengers was an attractive and really cultured Japanese young lady, accompanied by an elderly Japanese gentleman. One possession of hers which made her more than ordinarily attractive was a beautiful voice and the way she used it in rendering from the *Sambika* the hymns which she evidently enjoyed. Conversation led to Church relations and Christian experience. Her range of view, her religious sympathy, her knowledge of history added charm to her society. "And where is your home?" "Oh, I live near Nagasaki. I am a direct descendant of one of the first Protestant Christians in Japan, named Wakasa, who was baptized May 20, 1866, by Dr. Verbeck." Then came the whole story of the Testament found in the water, the two years of direct teaching by Dr. Verbeck, under most trying conditions, teacher and student never meeting, but all questions and answers being sent by two trusted couriers, until the light from above broke in, and the baptism occurred under midnight shadows. I sought to find what about this great work of Providence seemed to her the most important item, what the decisive element. Her mind went straight to the fact of the presence of the missionary, Dr. Verbeck, in Nagasaki at that particular time,—a fact without which all the other contributing elements most likely would have failed. Her thought

surely was that the missionary element was a prime necessity to salvation.[1]

MUSIC AND THE SAMBIKA

BUT where did this attractive lady's music come from? No Japanese sang that way fifty years ago. Just think of the congregational singing of the early days! What brought about the change? First of all, the Mission schools for boys and girls, in which foreign men and women, especially the latter, patiently taught the young people Christian hymn music, doing far more for the musical element in society than all the Conservatories the nation holds. And what has been the theme in this musical practice? The *Sambika*, first brought into being through the patient labours of George Allchin, J. C. Davison, Henry Stout and such students of the situation, followed later by an organized committee, in which capable Japanese had place. But all the first work had to be initiated, persisted in, financed, and, until recently, wholly managed by the missionary. Aside from the Word of God, no other sacred book has exerted so wide or so salutary an influence as has this very *Sambika*. How unfortunate that even yet not half its splendid hymns are in use, in many churches scarce a tenth of them. It is the use of this *Sambika* that has led on to the conquest of other fields of music, until a very considerable ability in music has been developed, beginning for the masses almost wholly with the missionary.

THE SCRIPTURES

BUT the *Sambika* is built upon sacred truth. The Bible now is within reach of all Japan's many millions, and in good form, too. Who gave the Bible to Japan? Not the Bible Societies. Mission Boards and societies are ever helpless, particularly in foreign lands, without the living foreign missionary. The Jesuit missionary left no Bible for Japan. And while all honour is due to the efforts of Gutzlaff, Bettelheim, Goble, Nathan Brown, and others to span the chasm, the chief burden of the translation of the Bible fell ultimately upon that original Committee of 1872, viz., S. R. Brown, D. C. Greene, R. S. Maclay, and Dr. J. C. Hepburn,

1) Osaka Conference, page 57, and also Personal Journal.

undertaken when there was as yet no Japanese capable either spiritually or financially of undertaking the task, and carried on through long years of intense toil, under very serious handicaps of language and dictionary helps. Japanese aid was early called in, and as secretaries the Japanese were invaluable; but to these pioneer missionaries, particularly to Dr. J. C. Hepburn, the "Christian Statesman," is due this invaluable aid to every Christian worker today.[2] To this same Dr. Hepburn is due the offering of the first Bible (in English) to the Emperor, in the name of his Mission.[3]

CHRISTIAN LITERATURE

DR. HEPBURN, or Dr. D. B. McCartee, it was who published the first Christian tract in Japan;[4] but others immediately followed, and very early did Julius Soper, I. H. Correll, David Thompson and many others contribute greatly to the evangelization of the people, by the publishing of various needful helps in this line. Every missionary had to do as he could in those days, for in the early years no Japanese was willing to risk the consequences of writing for Christian publication, for an exceedingly watchful Government forbade any friendship for the hated *yasukyo*. One of the greatest helps of the time, a force which encouraged wider study and more correct understanding between different nationals, was the publication of Dr. Hepburn's dictionary, which so "opened the door of knowledge" that the whole nation profited thereby.[5] To this form of aid, Nathan Brown, S. R. Brown, William Imbrie, and a large company of other missionaries contributed, one by one, until the time when diplomatic agents and the Japanese could begin to shoulder this task. Years were required before any Japanese would attempt the production of Christian literature or allow a copy of the Bible to be sold in his bookstore, and even yet too little of the right sort, done by thoroughly competent Japanese is to be had. The foreigner must still sometimes finance the work, though not holding the place of author. Steady gain is being shown, however, and the Japanese desire for this work is increasing yearly.

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2) Osaka Conference, page 114, & 48.
3) Black, Young Japan, Vol. II, page 382.
4) Griffis, Hepburn of Japan, p. 135; Osaka Conference, p. 41.
5) Black, Young Japan, Vol. II, p. 73; Hepburn, as above, Index, & Osaka Conf.

THE LEPER

I RECENTLY had a very interesting visit with the head of the Government Leper Hospital in this section, and rejoiced much at what I saw there. The first Leper Asylum was opened, not by Japanese, but by Roman Catholic missionaries, at Gotemba, in 1890, and from that date some little relief for this unfortunate class has been possible.

Miss H. Riddell began her most valuable and nationally recognized work for the hundreds of lepers about us in Kyushu, and had conducted it, for years, when the late Hon. Saburo Shimada came to view her efforts, as the Government intended to open five such leper asylums,—one each at Aomori, Tokyo, Osaka, Oshima or Takamatsu, and Kyushu. Mr. Shimada thought it a disgrace that to a foreign woman should be left practical efforts to bring relief to such a class, and the five places were opened in 1910, a dozen years after the missionaries had undertaken relief. What a blessing to all Japan it would at once prove if the Government would really take scientific and up-to-date methods in relief of these poor souls, who cannot help themselves, but who constantly appeal to the foreigner for sympathy, and toward whom indiscriminate benevolence is shown to be injurious. Here is a demand for social betterment vastly important. Lack of space prevents accounting for the various stations for relief opened under missionary support. But why leave this work so largely to the missionary? Are not Japanese Christians prepared to relieve the missionary? And the need,—the thousands requiring aid,—who dares tell the numbers?

OTHER PHILANTHROPIC WORK

DID not the missionary originate the real orphanage work? This is a social service which readily passed largely over to Japanese management and financing; and splendid work some of them did; but only eleven Christian orphanages are reported in 1925. Are there not more? Does not the need for aid still exist? There are but 538 children thus reported. Did not one Christian orphanage formerly contain nearly as many? Should not the missionary ask his Japanese brothers to keep up this work? Is it not highly profitable to the Christian cause?

I am told that missionaries opened the first institution for the care of the deaf, dumb and blind in Japan. I think I recall distinctly the first existing under Government sustenance. Eight such institutions are now reported under Protestant support, and five of these in one Mission or Church. Is this really all? Information is sought.

The fine determination manifest on the part of some Japanese women assisted by a few men, to promote social cleanliness, is a joy to loyal hearts all round the world. The name of Madame Kajiko Yajima is revered in all the Christian earth. All honour to her sisters who, in increasing numbers, join the forces demanding a cleaning up of the social record, a relief from the necessity for rescue work, a clean home. But long years earlier than these splendid women began their work, must we turn to those foreign women who took up the fight, and pushed the battle against crushing odds until public sentiment was forced to give attention to needed reform. Mrs. J. K. MacCaulay, Mrs. Henry Topping, Miss M. A. Spencer and a host of others, often backed by their husbands, began the fight. It's a fine warfare, and it must go on until the license system, the one outstanding social blot against this excellent people, shall have been destroyed and buried in oblivion.

THE TEMPERANCE MOVEMENT

WHATEVER a man's views on morals, or on personal freedom, if he cares for the economic, the social or the domestic good of Japan, he must surely wish to see the *sake* traffic brought under control, the suffering arising from drink removed. How encouraging the temperance movement which is now sweeping the land, awakening a new interest where nothing formerly seemed to move the people to reform! Intelligent Japanese are joining in the effort to stem the tide of evil, without reference to their religious views or their political affiliations. Steady encouragement, sympathetic aid in the way of education, loyalty to the ideas of human brotherhood,—and the trained youth of the coming generation will deal adequately with the drink problem in Japan.

But let no one imagine that this improved situation grew alone from that excellent spirit, General Taro Ando, and his Japanese helpers. To discover the beginning of this reform, one must go back to the early days of Julius Soper, J. L. Ammerman, W. T.

Austen, James Ballagh, Sir Harry Parkes,—who often presided at temperance meetings,—and later to Mrs. Leavitt, Miss West, Miss Kate Bushnell, Miss Clara Parish, and many others. And while much encouragement does exist, the still unaccomplished task is to free the multitudes from the increasing slavery to intoxicants. All honour to the National Temperance League of Japan. But do they not still constantly request and need the aid and encouragement of the missionary?

CHRISTIAN UNION

JAPAN has gradually grown into what we may call Christian Church families. The Congregational, Presbyterian, Episcopal and Methodist groups are outstanding examples of this union. The advantages accruing from this getting-together are obvious. The further union in a National Christian Council is a matter of satisfaction to many. And practical union has not yet gone as far as it ought. But let it be clearly noted that it required years of effort on the part of missionaries to secure Japanese consent to unions thus far accomplished. In the early years, we held many meetings looking toward union when either no Japanese were present, or, if present, were unwilling to make any practical advance in the direction of union. I remember discussions in our own denomination, when our most advanced Japanese co-workers would not listen to a union even with those of other Methodist bodies. It was the Japanese members of another Communion proposing to unite with the present Japanese Methodist Church, who successfully defeated that union. I remember also discussions among the different groups in another Communion, the Japanese reported as opposing union, the missionaries finally pursuading them to agree. I am told of still another communion in which the Japanese successfully defeated a proposed union. Why will not your group consent to union? I asked a missionary friend. Because, he replied, we have some leading Japanese brothers who would rather be medium-sized toads in a small puddle than even the largest toads in a mill-pond. I do not know of a case in which the missionary, or his home constituency, has really *prevented* church union, whereas, if there is on record a union of Japanese religious groups into a permanent religious organization, whether Christian or non-Christian, I have not been able to find it. In the interests of history, the failure

to accomplish broader and more important unions must be charged to the leading Japanese of the several bodies. With a little more determined advance in this line, might not this people, who are leading the Orient in mission devolution, set a noble example to all the nations in this matter of union, of increased spiritual power, and economic saving? For example,—and in this the missionary is in some degree to blame,—the constant loss to the Christian movement in this empire by the failure to have established one great Christian University, equal to any in the land, *is tremendous.* That university would today exist, if Japanese Christians had really sought it.

THE CHURCHES

THERE is real interest in reviewing the origin of the individual churches, and noting how they came into being,—what forces did most, what took the lead in their organization and building.

Take the first Protestant church organized in Japan, March 10, 1872, and built on a part of the ground where the Perry treaty was signed. Nine Japanese united in this Communion, and they were fine men; but it was James Ballagh, assisted by other foreigners, who furnished administrative and financial strength for the creation of this first church.

And the fine Shiloh Church, Yokohama, so sadly wrecked Sept. 1, 1923, who but Dr. J. C. Hepburn has ever been called the leader and maker of that thrifty project?

That is a vigorous church at Hirosaki, a church that names as Christian workers at least 101 Japanese sent into Kingdom service. But that church really had its spiritual birth in the work of John Ing, the missionary who taught in the school of that place, and who introduced the culture of the apple and the pear, and other fruits from America, to the Aomori region. More than once have I heard one of his converts tell how by his mighty prayers, uttered while the tears flowed down his cheeks, Ing pleaded with God for their salvation, and he could not speak Japanese at all. True, John Ing did not long remain shepherd of this flock; was followed by Yoitsu Honda, another man of unusual power. But it was the work of James Ballagh, and of Dr. and Mrs. S. R. Brown, in Yokohama, that led Y. Honda to Christian

faith and service. Take the leading churches of any one denomination in Japan,—those of my own group, for example,—and I happen to know that in addition to the funds always needed from abroad in the larger undertakings, one can name the missionaries who made those churches possible. So, in like manner, one may go through the Empire and find that while Japanese brothers and sisters have from the beginning always been enlisted where possible, the leadership was of necessity in the hands of the missionary, and however carefully he might wish to remain in the background, that in the long first years was not possible. It is only in recent years that efficient leadership has been found among our Japanese co-workers, and I venture to say that this element has been made use of in most of the denominations as rapidly as reliable men appeared and the way could be opened to use them. Each denomination has had its own methods of work, its own ritual, its own ecclesiastical terms. What else could it do? It found nothing usable in the land when it came. Even the language was barren of terms with which to express Christian ideas. Not a Christian worker was to be had until the missionary found and trained him. And just as soon as workers could be trained, and co-operation made possible, that co-operation began, has grown, developed, and has risen to the point where, in many respects, it is now entirely efficient.

"THE ACID TEST"

SUPPOSE we consider the work of the missionary from the financial standpoint. Money is not the mightiest element in the universe, but "Money is the acid test when measuring a man's devotion to his religious principles." A fairly complete survey of Protestant missions in this country has recently been made with a view to determining to what extent and in what proportion Japanese Christians and the missionaries respectively contributed in 1925 to the support of Christian evangelism in this Empire. The findings are tremendously interesting, and reflect valuable lessons upon denominational peculiarities, and methods of co-operation,—perhaps calling for a separate article,—but for the purposes of the present it is sufficient to say that after sixty years of effort to lay upon the Japanese Church the burden of its own support, it is still apparently necessary for this decreasing

personality called the foreign missionary to supply considerably more than 50% of the total annual cost of this evangelistic work. What the church did not give, he must give, if the work continues.

But in this connection it needs immediately to be added that in the above survey, *nothing but the evangelistic work, and only the Japanese side of even that work*, is allowed to enter into the comparison. The support of the missionary, of all the educational, eleemosynary, medical and literary work done by the Christian community is still an additional matter.

Methodism entered Japan in 1873. A desire to know the total cost of establishing the Japan Methodist Church during a period of fifty years led recently to the making of a thorough survey of these costs, covering every item involved. The costs to the four parties forming the union were as follows:

M. E. Board expenditures	$3,471,823	
Woman's Foreign Board	3,086,658	
		$6,558,486
Canadian Men	2,485,743	
„ Women	1,570,816	
		$4,056,559
M. E. South, both Boards		3,394,591
Total three missions		$14,009,636
Japan Methodist Church giving...		1,282,886
Grand total in 50 years		$15,292,522

The above figures include all mission board appropriations from the three mother churches, for all purposes to Japan, during the fifty years and all giving of the members of the Japan Methodist Church for its own creation; but they do *not* include special gifts of Japanese Methodists toward the creation of their school property. It will appear, however, that they have furnished $1,282,886 gold, toward this development, or a little more than 8% of the whole cost, — *by no means an insignificant sum.* But the missionary has had to carry the main burden of finding and training men and women workers, building churches and schools, printing press, and all else, in the mean time supporting himself. And it will be found that of the 1,692 organized churches now in

Japan, a very large percentage of them owe their existence to missionary connection and financial aid.

THE SCHOOLS

THERE are today at least 464 Christian schools in Japan. They furnish training annually to 54,658 Japanese children and youth. Of these schools, 59 are middle schools, 18 for men and 41 for women, with 10,572 and 12,822 students enrolled respectively. There are also 34 theological and training schools, with 508 men and 327 women in them. There are 12 colleges each, for men and women, with 4,632 and 1,786 men and women respectively enrolled. Beyond this is a large list of schools for primary, kindergarten, industrial, night and medical training. A careful study of these 464 schools reveals that nearly all of them are surely the result of missionary endeavour, and if foreign teaching force be taken into account, and guarantee of support of the native teaching force employed, they would be exceedingly embarrassed were missionary support withdrawn. While these schools raised by way of tuition and gifts ¥1,040,317 in 1925, no man with sense imagines that this sum even approximates their cost for a year. The missionaries put many millions into the property of the schools before the Japanese were able to make any appreciable gifts. Nor can the missionary aid be dispensed with for some years to come. Take the missionary away, and this foreign aid will begin to cease so quickly as to cause nervous shocks.

THE PIONEER WORK

HOW did the Christian system as manifest in Japan today materialize? No Christian Church with its accompanying institutions ever comes into being through a mere magic wave of the hand. Prejudices against the *yasu-kyo*, superstitions and errors generations old, characteristic suspicion against every stranger, though he be a brother Japanese, had all to be overcome; the sacredness of individual rights, the dangers of the family system to healthful individual development, the entire compatibility of possessing genuine and intense loyalty to home and nation together with equal loyalty to God our Father had to be taught, and this had to be done with each individual who became an effective member of the Church.

From the Christian Century down, official Japan has opposed the Christian system[6] and still opposes it. Shimabara massacres and Nagasaki crucifixions are forever past, and a new Japan has come; but suffering injustice, oppression, ridicule, misrepresentation, loss of position and loss of liberty for one's faith still has to be borne. The missionary can bear this opposition and remain faithful when his native brother cannot do so. In all the early years, the missionary was the apologist, the defender; and only the records on high will ever reveal many of the rescues made. The missionary, being a foreigner, can afford to sacrifice himself where the native cannot so easily do so. For this same reason, he can brave opposition, scorn, social contempt in a strange community, and ultimately secure and hold a footing for the Gospel where the Japanese brother is unable to do so. An intimate Japanese friend says it is the social ability (*kosai chikara*) of the foreigner that gives him success where the other fails. Whatever the cause, the missionary has succeeded where the Japanese has failed, and a question of deep concern today, often stated with bated breath by discerning Japanese and foreigners alike, has reference to the apparent lack of the aggressive evangelistic spirit, the want of religious zeal, the failure of the average Japanese worker to show real interest in winning the souls of the unsaved about him. Of the 1,692 existing churches, very few, it is repeated, came into being through Japanese effort wholly independent of the missionary; and what about the entire rural population, 70% of all the Japanese, a section as yet scarcely touched by the Gospel, though the real backbone of the Japanese Empire? What about Kyushu, with its population of 8,534,918, of whom 9,567 are now recorded as Protestant Church members? What about Japan proper, with its 50,000,000, among whom there are today less than 150,000 Protestant communicants? The missionary has been the pioneer in Japanese Christianity. Has he made his total contribution thereto? This article suggests what he has done, and when his work is completed, he will gladly sail away; but who is to decide when he should go? The country regions are everywhere calling for him. Should his work, his worth, and his continuance be decided by the prevailing opinion of a youthful ministry who through ambition have secured favoured positions in the great cities?

6) The Japan Christian Quarterly, Jan. 1926, p. 5 et seq.

Leadership and administration in all the leading churches in Japan today is emphatically Japanese, and the position of the missionary therein is emphatically secondary. This is right. The Japanese Church is growing up; and with leadership and administrative authority, it should take completely its own support, a burden which already is proving to be very serious. But *the thing this Church cannot yet do is support itself and also man and finance the advance among the 49 millions.* And why should the missionary forsake this unsaved mass?

The Evangelistic Ideal

ARTHUR LEA

CERTAIN definite convictions make the writing of this article possible. The first is, that the ideal already exists, so that we are not called upon to construct it, but to understand it and to work for its realization. The second is, that while there must be differences in the methods by which we endeavour to attain the ideal, the evangelistic ideal for Japan is identical with that for every other nation. It is the one ideal for all lands and for all time. The third conviction is, that the ideal was created by our Lord Himself, and finds its basis in His own Person and work.

The fourth is, that we can find that ideal best by a deliberate return to Christ Himself and to His great interpreters, the Apostles, and especially to St. Paul, who was able to visualize and realize it more effectively than any other, this gift being, humanly speaking, the reason of his call to be the great emissary of Christ to the Gentiles. The fifth is, that an examination of the activities of modern missions will lead to the conclusion that in spite of nineteen hundred years of accumulated experience, there has been in many respects a falling away from the original ideal; that neither in vision nor in appreciation of the meaning of Christ for the human race, nor in statesmanship, do we reach the height of New Testament days. And lastly, there is the conviction that the return to Apostolic days in search of the evangelistic ideal is neither obscurantism, nor "Fundamentalism," nor even conservatism, but a process scientific in the fullest sense. Just as natural science makes progress by perpetually returning to the reality of nature, so the Christian theologian and missionary alike, advance by returning to reality. Christ is the great spiritual reality.

THE EVANGEL

OUR Lord spent His life not in preaching the Gospel, but in making it. In its inception Christianity was not a thing taught. It happened. The Gospel is essentially historical and

concrete. The attempts during the last two generations on the part of sundry critics to account for t e appe rance of the Christian Faith and the Christian Church, by recourse to various tendencies and mythological theories has failed, not entirely because such theories have shown themselves mutually destructive, but because of the ever-recurring reaction of the general Christian consciousness against the extremes into which specialism is bound to fall. Never in the history of thought has greater value been placed upon the work of specialists, but never has there been a greater recognition of the necessity of subjecting the conclusions of specialists to the test of common sense. In spite of the numerous theories which undertake to explain Christianity as a product of pre-Christian ideas, the Christian mind becomes more and more convinced that the Christians of the Early Church knew perfectly well how their religion began.

The attempt to remove God from history, to reduce Christianity to abstractions cannot issue in a Gospel, nor provide the evangelist with a message. We are not adverse to the attempt to restate Christianity. On the contrary we believe it has to be restated for every age; but history proves, and experience in evangelistic work adds its powerful attestation to the fact, that "reduced Christianity" cannot provide the life and driving force necessary for an aggressive evangelism. In critical circles the tendency for several decades has been to set aside the Epistles with a view to reaching a more primitive Christianity through a critical study of the Gospels; but the latest movement is again towards the Epistles and the Book of Acts for light on the earliest teaching and faith of the followers of Christ. This brings us face to face with the fact that the Christian Church was founded on a Gospel with a definite content, viz., the Incarnation, Death and Resurrection of Christ. The Gospel was constructed out of things that happened—happened in time—a very limited time, covered by the earthly life of our Lord.

As we read the opening words of 1 St. John I, we are conscious that the writer is making a great effort to explain the character of the message he had given. In doing so, the witness of the three major senses is stressed. "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled . . . . . declare we unto you." The purpose of this remarkable emphasis

on physical sensation is to show that Christianity is concrete, and not mere abstract truth. The opening words point out that what was from eternity inaudible, invisible, intangible or abstract has now become audible, visible and concrete in the Person of Christ "The life was manifested . . . . . and this we declare unto you." From this it is evident that the apostolic message was not truth merely, but truth manifested concretely in the Person of our Lord. The truth that One God exists is not Christianity. Only when we are able to declare that the one God was manifested concretely in the Incarnation are we beginning to teach Christianity.

The promulgation throughout the world that God is love, is not sufficient for an effective evangelism. When we are able to preach with conviction that love was manifested concretely in the sacrifice of the Cross then are we really preaching the Faith. The preaching of the love of God without any relation to the Cross is neither effective evangelism, nor is it Christian. Likewise we may preach the existence of the future life with conviction, but, divorced from the manifestation of the life beyond that comes to us through the Resurrection of our Lord, evangelism is bound to fall short in effectiveness and power. The evangelistic ideal demands full acceptance of those New Testament facts which are best summed up in the great Creeds of the undivided Church.

After what has been said it is scarcely necessary to stress the point that neither the Sermon on the Mount, nor the doctrine of the Fatherhood of God are of the essence of the Gospel. It was the great facts of the Incarnation, the Cross and the Resurrection that brought to man new life, and new passions, which alone make possible the realization of the moral ideals found in the Sermon on the Mount.

THE MISSIONARY CALL

THE second element in the evangelistic ideal is the conception which the missionary or evangelist holds in regard to his own call. What is the normal work of the normal missionary? There are many special forms of work in which missionaries engage, medical, educational, social, etc., which are of great evidential value, but it is most important to keep the evangelistic ideal in mind. One of the great problems of these special forms of missionary effort has to do with this point. Many engaged in

these forms of work become so engrossed in the secular side of their activities, that the evangelistic side is unavoidably reduced to a minimum.

One of the severest criticisms of the recent National Evangelistic Campaign was that the addresses were in the main lectures on social reform with only distant, if any, relation to real evangelism. Recently considerable propaganda has been undertaken, and literature published by various Christian or semi-Christian organizations, aiming at the removal of well-known evils from society; but one looks in vain for anything distinctively Christian in the appeals made. The omission is so general that one receives the impression that it is a studied omission. That all such movements are indirect witnesses to Christian aims should be recognized, but the attempt to influence society deeply and permanently will ultimately fail if it is not allied to definite evangelistic work.

The policy of education without religion is probably unavoidable at present in Japan, because of the chaotic state of religious opinion, but the results are already proving disastrous. Likewise social reform through legislation, without a religious awakening is also destined to fail. Movements for reform should make their appearance as the fruits of Christianity itself, and not as a Christian parasitical growth on a non-Christian civilization.

The mission of the evangelist is here seen to be of vital importance. The Christianization of the nation is first and foremost the work of the evangelist, and the work of the evangelist is not the diffusion of Christian moral ideals, but the winning of men for Christ.

There is no such thing as a Christian nation, in the sense that all, or even a majority of the people, are by conviction and experience followers of Christ. Probably ten per cent is a high percentage in the nations where Christianity has been long established. It is this small percentage which constitutes the religious fighting force and the religious soul of the nation. The call of the evangelist is to create this fighting force. This can only be done by the enlistment of individuals, which is the first objective of evangelization. So far as the call of the evangelist is concerned, it is the beginning of all things in the spiritual regeneration of the individual and the reconstruction of society. By evangelization individuals are regenerated—re-created, and from the witness of re-created men arises a Christian public opinion.

Out of this enlightened public opinion legislation emerges, and steadily society is reconstructed. It is along this line that the evangelist finds and realizes the ideal of his call.

THE EVANGELISTIC OBJECTIVE

IT has been pointed out that the first aim of evangelistic work is to win men, individuals for Christ. But this cannot be regarded as the ultimate object. If the missionary objective were the winning of the largest possible number of individuals, the millions of non-Christians in the homelands might constitute the most compelling call. So far as the number of converts is concerned, Japan has proved to be one of the most difficult of fields. We experience no mass-movements. The number of people baptized in any single year is infinitesimal compared with the growth of the population. As a matter ot fact, if the evangelization of Japan means that the Christian population is gradually overtaking the non-Christian, it is proving a failure of no small dimensions. An evangelistic missionary could win very much larger numbers in other fields.

The evangelistic ideal, however, for the realization of which we labour, is not the winning of the greatest possible number of individuals, but the establishment of a Christian fighting force in the strategic centres of the nations. One can conceive that it might be infinitely more important for the world, to win ten men for Christ in important centres of influence in India, China or Japan, than to win a hundred in London or New York. The Apostolic emissaries of Christ to the nations, especially St. Paul, kept this point ever in view. After three years of concentrated effort at Antioch, the city was far from becoming Christian and it is quite probable that the Apostles would have gained a more numerous following of Christians by remaining in Antioch, than by their missionary journeys. But, as already indicated the aim was the establishment of fighting forces in the strategic centres of the world. The evangelistic ideal of the Early Church leader was the founding of self-supporting, self-governing and self-propagating churches. The normal missionary is not merely a "soul-winner." He is a begetter of churches. Many missionaries forget this ideal and drop down into the position of mere Church workers. They find it impossible to break away from the churches they have

founded, even though they may have a native ministry and are capable of standing alone. The bolstering up of native churches by missionaries who should be doing pioneer work, really hinders the normal development of the Christian Church. It requires as much grace and determination to leave a church as it does to found it. The missionary ought to keep in mind the fact that he is a pioneer. This appears to be the key to St. Paul's statement that he was "sent not to baptize, but to preach the Gospel." Of course he administered baptism to the earliest converts in a new church. That was unavoidable, but he did not continue to do so. That was left to the local pastors, on whom would rest the responsibility for the upbringing of those who had been born into the family of God. In Corinth St. Paul refrained from baptizing, because, as the first Epistle shows, he did not wish to attach the converts to himself. If this represents the ideal of evangelistic work, the objective at which we aim, we can appreciate the grave error of those wandering evangelists who baptize and leave in their train numerous infant Christians, orphan or even still-born. There is such a thing as the ethics of evangelism.

Ethical standards should be applied in missionary work as in everything else. St. Paul's refusal to baptize converts in a new strategic centre, shows the highest ideal in regard to his evangelistic work. There were no irresponsible baptisms. He gave full recognition to the responsibilities of those who, after his departure, would have to carry the pastoral burden. In this his nature, ever sensitive to the responsibilities and feelings of others, showed itself in true Christian courtesy.

DIFFUSION AND CONCENTRATION

THE evangelistic objective in the case of St. Paul was reached by a policy in which the diffusive work of general evangelism was immediately followed by a period of concentration. No work is easier than general diffusive evangelistic work. Given a strong conviction of the truth of the Message, a good knowledge of the language, and ability to command the attention of an audience, it is possible, by wise advertising and preparation, to secure good audiences in many parts of Japan. Japanese audiences, even in country places, are intelligent and appreciative. Whatever may be the attitude of official Japan, the attitude of the people when

listening to the preaching of the Gospel is one of deep interest and positive good-will.

Not infrequently does it happen that an audience will burst into applause at the end of an address which has reached its climax in a most solemn appeal. Mere diffusive evangelism entails no worry . . . you get your large and appreciative audience; by a moving appeal you obtain your long list of "kesshin-sha" (decisions); you throw the whole responsibility and intolerable burden of "following-up" upon the local worker, if there be one, and pass on to even greater victories. The Apostolic ideal involves more than this. Diffusive work was immediately followed by a period of concentration which was devoted to the founding of churches. It is this concentrated effort which constitutes the missionary's burden and sometimes almost breaks his heart.

The ideal evangelism involves three factors: — (a) The presentation of the Gospel in such a way that it results in a spiritual awakening and a definite religious experience. The convert must be "born again." (b) Conversion, however, does not ensure that the convert will at once become a saint. What happens is that with the new life come new impulses, new potentialities, new hopes, new passions and new ideals. It is essential that the convert should be led at once to begin that lifelong battle by which victory is ultimately won. It is a fearful thing to awaken men to spiritual things without taking every possible step to ensure that these new potentialities shall be realized in a new character and a new self.

Many attempts have been made to find the cause of the appalling leakage from the churches. The lapses amount to nothing less than a scandal. In one case the mayor of a country town, with two officials, all non-Christians, approached the writer and asked if something could not be done to prevent people who had not really come to understand Christianity from being baptized so early. Unfortunately, the baptisms were being administered by a body over which he had no control. In another case, on meeting a man who seemed well disposed towards Christianity, the writer asked if he had become a Christian. His reply was, "Senrei wo ukete oita ga, mada shinja ni wa naranakatta." (I did go so far as to receive baptism but I did not become a Christian). Sufficient has been said to show what is the evangelistic ideal. Concentration must follow the diffusive work of seed-sowing. St.

Paul's work in Antioch, Corinth, Ephesus and other places is a guide in this respect. (c) The salvation of the individual is worked out in the fellowship of the corporate life. Churches must be founded. But Church life is voluntary, and voluntary associations are short-lived in Japan. It is just here that New Testament ideals need to be stressed. The Church is neither an organization on the one hand nor an invisible, abstract thing on the other. It is an organism—the organ of the Holy Spirit of God—whose members are held together by spiritual relationship and whose activities are determined by their spiritual gifts. Thus we see that the ideal of evangelism is not realized when men are converted merely. That realization demands that the struggle for the reconstruction of self through the conscious possession of new powers must have been begun, and the convert must have found his place in the family life of the Church of Christ, in which his salvation is being perfected and his spiritual gifts used in the service of God and man.

THE IDEAL OF THE ONE BODY

IF the New Testament teaches anything, it is that the one life should be manifested in One Body. This is the mind of Christ and the basic principle of the corporate Christian life. We wonder if God and Japan will ever be able to forgive Christians of the West for planting in Japan the seeds of a divided Christianity! In this respect it is possible to put forward certain pleas: (a) That a divided Christianity is better than none at all; (b) That had we waited until Christianity had become reunited at home, we might have waited till Doomsday; (c) That some, at least, are conscious of the sin of division and are working and praying for the day of corporate reunion through corporate repentance; and (d) That Christian unity is merely an ecclesiastical question and does not affect evangelistic work. With the first three of these points we need not deal but we must take issue with the fourth. A brief consideration will bring us again to the evangelistic ideals of the New Testament.

St. Paul was called to be the emissary of Christ to the Gentiles. Before he started forth to fulfil his mission, he took the first opportunity to go "up to Jerusalem to visit [make the acquaintance of] Cephas." The learned Rabbi and great Apostle begins his life-work with an act of courtesy. But it was more

than that. It was an act of unity. Though called by the Spirit of God and directly commissioned by our Lord, he still considered it necessary to obtain the recognition of the leader of the Apostles. This policy of unity dominated his whole life-work. Fourteen years passed by and he had laboured in Cilicia, Syria and especially in Antioch. His first missionary journey had been completed and had proved eminently successful. But on his return he was filled with a great anxiety . . . . "lest by any means I should be running, or had run in vain." He feared that even after successfully reaching the goal he might be disqualified. What was the nature of this disqualification which he so much dreaded? There was no doubt about his ability to win converts and found churches among the Gentiles. Why was it necessary to interview those "who were of repute," and cause the Council of Jerusalem to be convened that he might not be disqualified and fall short of winning the prize? It was the fear that by force of circumstances he might be making a Gentile Church, or, more properly, a Gentile Denomination. He would fail of the prize if he could not succeed in bringing his Gentile converts into the one fellowship, the One Body, the visible Church of Christ. It mattered nothing to St. Paul that the responsibility for the existence of two denominations, one a Jewish, and the other a Gentile, would rest on the Jewish element in the Church and not on himself. The failure would have been his failure and he would have "run in vain." In a word he was determined not to be the occasion or instrument of dividing the one Body of Christ. St. Paul was the Apostle of freedom, but it was evangelical (that is, Gospel) freedom, and not denominational freedom. Denominational freedom is the liberty to go out and make new churches. Evangelical freedom is the liberty to stay in the One Body. He fought for the freedom which he had in the Gospel, and won, thus saving the Catholic Church from disruption at the very beginning. This battle was fought out on the question of circumcision, but at bottom it was a question of discrimination, racial and social. The attitude of the Apostle was . . . . "I am, by virtue of the nature of the Faith itself, and its glorious liberty, bringing my Gentile converts into the fellowship of the One Body . . . for the One Life is to be manifested in One Body." What a glorious evangelistic ideal! And how great the mind, how broad the statesmanship that faced and solved the problem at the very

beginning of the missionary activity of the Christian Church.

We have fallen far away from this ideal, but it is there, and such things "were written for our learning."

THE TREASURES OF THE NATIONS

"NOW when Jesus was born . . . . wise men from the East came . . . . and opening their treasures they offered unto him gifts . . . . gold, frankincense and myrrh."

Such, in abbreviated form, is one of the most beautiful of New Testament stories. The evangelistic ideal contains many elements. Millions of men have been led in triumph; the world is dotted with Christian churches. But there is still another element in the ideal. The treasures of the nations must be won for Christ.

The spiritual treasures of the Jews, the intellectual treasures of the Greeks, the legal and governmental treasures of Rome were long ago won and laid at the feet of Christ. The British instinct for freedom, and doggedness; the American idealism and power of initiative are now being commandeered; and already the process has begun in the Far East. The mystical treasures of India, China's capacity for work (work consecrated is service), the winning of these for the Kingdom is not to be excluded from the evangelistic ideal. And what about Japan? Their loyalty, their sense of beauty, gentleness and spirit of sacrifice—these also must be won, and when they shall have been laid at His feet they will be purified and "fit for the Master's use." The evangelistic ideal will not be attained completely, Christianity will not be realized fully, the glory of Christ will not be manifested completely until the spiritual treasures of the nations are laid at the feet of the King. In this discussion at times we seem to have been carried far away from simple evangelism, but evangelistic work cannot be isolated. Christianity is an organic whole, and its development is implicit in the evangelistic ideal.

The Gospel of historic facts, the winning of individuals, and their edification, the founding of churches, fighting forces in the strategic centres of the world, the one fellowship in the unity of the One Body, the winning of the spiritual treasures of the nations for service in the Kingdom, are all ideas inherent in the Faith we preach; but to be effective these ideas must become ideals.

For ideas to become ideals, they must first be grasped intellectually, they must appeal to the imagination with the force of a new discovery, and settle down into the mind as deep convictions. It is only thus that a new movement can begin, and it is a new movement that is needed, a movement which will revive the evangelistic ideals of New Testament days.

The Social Ideal

WILLIAM AXLING

CHRIST came with a full-orbed Gospel. He had but one impelling ideal. This ideal must ever be the inner urge and ultimate goal in Kingdom building. His Gospel is all inclusive. It recognizes no favoured class. It has a passion for the masses. It looks out with a yearning heart over the whole arena of human life. It faces without fear or evasion every human need and ministers to the whole man. In the personality and purpose of its Author it goes forth to give freer, fuller and finer life to every man, woman and child.

THE NEGLECTED CLASSES

In the occupation of Japan the Christian forces have moved along the lines of least resistance. The result is that all over the Empire there are vast neglected areas. Over 3,000,000 operatives toil through the days in the foul air and crowded quarters of this nation's mushroom factories. At night multitudes of them are packed away in ill-ventilated and unsanitary dormitories and tenement houses. A round million of them are girl operatives, the great majority of whom are removed from the restraining influence and guarding direction of home and of friends who care for their physical, spiritual and moral welfare. The inroads of disease and the wreckage of character in this field is nothing less than appalling.

Another development of Japan's new industrial age has been the forcing of 607,000 young women out into the cruel competitive life of modern commercialism. Not a few of these women are winning out in a fine way in their new sphere. Many however are ill-prepared both in mind and heart for the strain and stress and temptations of their new environment and tragedies are not uncommon.

Another class of women much exposed to temptations are the 514,000 maid servants, waitresses and actresses. The bulk of these are recruited from the farm. They are drawn to the cities by the superficial attractions of an easier life, better wages and more

pleasure. They are an unsophisticated easy prey for the evils which lurk at every turn and moral wreckage among them is alarmingly large.

In Japan 2,500,000 are fishing folk and spend their lives battling with wind and wave; 400,000 live the seamen's isolated lonely life; 500,000 of Japan's toilers are miners, hid away in the dark damp depths of the earth; 83,000 women are employed in these mines. Of these 48,000 are working under ground. There are said to be 700 girls under fifteen years of age who are doomed to spend their youth in this underground toil.

More than a million of Japan's women and children are doing night-work in her factories, industrial plants, mines and shops. Two years have passed since the International Labour Conference voted to prohibit night work for women and children in all of the nations affiliated with that conference. Only lately however has there come from the Japanese Government a tardy promise to enforce this action in the near future. In order to swell the profits and increase the bank-balances of those already rich, over a million women and children have been compelled to continue their all-night toil, with its tragic undermining of health, long years beyond the time set for the abolishment of this vicious system among civilized nations. But why point the finger of rebuke at the Japanese Government? During all this time the Christian Church has looked on unconcerned. She has raised no voice in protest. She has made no move to bring release to these night-toilers.

The poor, the down and out and the scum of the slums are sections of the nation's life still untouched by the Gospel. In Tokyo alone there are some 200,000 of this class. Poverty prevents 14,000 of their children from attending even the primary school. There are 4,000 of Tokyo's very poor who year in and year out only eat two meals a day. Even these two meals are of such wretched stuff that they can scarcely be classed as food. Poverty's cruel presence is found in a smaller or greater degree in all of the larger cities.

Sixty-two thousand people live like rats on the canal boats of Japan's two largest cities, there being 50,000 in Osaka and 12,000 in Tokyo. Here again the children are deprived of school advantages—in this case because of the constant movement of their floating homes. In spite of Japan's low percentage of illiteracy

it is still true that 1,600,000 children of school age are unable to attend the primary schools.

According to investigations of the Central Government there were more than a million unemployed throughout Japan during the past winter. The suffering which this situation brought and still brings to wives, mothers, children and homes will never be told or fully known.

Two vast social groups have sprung into existence in Japan during the last few years. One is the nation-wide Young Men's Movement with its 3,000,000 members. The other is the Boy Scout organization which has rolled up a membership of almost 2,000,000 in an amazingly brief period.

Other writers will deal with the far-flung rural districts. The 36,000,000 sons and daughters of the soil, who make up eighty per cent. of the nation's population, are a standing challenge to the Christian movement. For seventy years the Christian evangels have passed them by, with the result that the Gospel is as new and as much an untold story to them as it was to their fathers and forefathers. Here also the women are burden-bearers—6,000,000 of them toil as tillers of the soil.

All of the groups enumerated above constitute virgin soil for Christian endeavour. Facing this unfinished task the church of the West cannot fold its hands and say that its work is done. Neither can the missionary serenely pack up and sail for home. Neither can the responsibility be shifted to the indigenous church. The Japanese church is in the throes of solving the problems of self-support and of evolving an organized life that shall be native to the soil and which will interrelate itself in a natural and normal way with the nation's life. It lacks the surplus energy, the extra initiative and the large resources necessary to undertake these huge pioneer tasks.

The mother church of the West must still stand by with men and with money and in the closest possible cooperation with the nationals and the native church advance into these great untouched areas. In the fast growing industrial centres and for the neglected and special classes there should be established Christian settlements and welfare institutions that will minister to the many-sided needs of their constituencies.

The indigenous churches should be helped so to enlarge their programmes and institutionalize their plants as to be able to

really reach out and enter these virgin fields. The pressure of internal problems on the native church tends to centre attention, thought and effort far too much on self and self-development. The mother church can make a tremendous contribution toward the Christianization of Japan by sympathetic, wise and brotherly suggestion and cooperation at this critical creative period in the life of the Christian Movement of this Empire.

CHRISTIANIZING THE SOCIAL ORDER

The Kingdom idea and ideal bulked large in Christ's thinking and teaching. He was not satisfied simply to save the individual. In his mind and heart and purpose there was a pattern and a passion for a new social order. Even the recreated soul is not immune to the influences of its environment. Its growth in grace is helped or hampered by its surroundings.

The three master forces that damn and destroy individual and community life are disease, drink and vice. As long as these run riot in the life of this nation the builders of the Kingdom, whether from the West or the East, have no right to lay down their tools.

That the science of medicine has made marvellous progress in Japan is a well-recognized fact. Those competent to speak declare that the medical profession here has reached a standard of efficiency second to none. It takes its place by the side of the best anywhere.

In spite of this however preventive medicine is still in the initial stage, with the result that disease is still a devastating curse. Tuberculosis has 850,000 people in its death-dealing grip. The annual death rate from this disease alone is 85,000. Of these the majority are young people standing on the threshold of life's early morn.

Infant mortality is abnormally high. Of the 2,000,000 annual births, 17 per cent or 340,000 die within a year. In the industrial centres the percentage jumps as high as 23 per cent. Japan's infant mortality of 17 per cent, compared with England's 6.1, shows the ravage which disease is still causing here. When it comes to the matter of still-births Japan heads the list among the civilized nations. Still-births constitute 5.5 per cent of the total birth rate. Japan's still-birth rate stands at 0.213 per cent as compared with

France's rate of 0.09 per cent, Belgium's of 0.1 and Italy's rate of 0.14 per cent.

The sick and death rate among factory workers is especially high. Boys and women workers furnish the largest number of cases. The working people as a whole show the highest sick and death percentage.

While it would be unwise to bring in physicians from the West there certainly is need for missions and missionaries to cooperate with the Japanese medical profession in introducing preventive medicine and in carrying out a nation-wide health propaganda.

Drink is still a national curse. Japan is compelled to import 5,000,000 "koku"* of rice annually in order to feed her fast-increasing population. Yet in the face of this acute national problem of finding food for her people she throws 4,600,000 "koku" into the still each year in order to brew liquor.

Economically Japan is at the foot of the ladder. Her public debt is disproportionately large, being 30 yen per capita. The bulk of her people live a hand-to-mouth existence. Yet she spends 1,500,000,000 yen a year for drink, 20 yen per capita. Compared with this colossal amount she can only muster 370,000,000 yen for educating her knowledge-seeking youth.

The temperance movement however is on the march. The National Temperance League is an aggressive organization under Japanese leadership. It has 250 affiliated societies and a membership of 25,000. The Japanese W.C.T.U. is also a militant organization constantly and efficiently pressing the battle for a Japan rid of rum.

Temperance sentiment is spreading with encouraging rapidity. The students of the Empire are organizing a crusade against the drink demon. The Young Men's Movement and the Boy Scouts are taking up the battle cry. The Buddhists have organized a National Temperance Association. All told there are over 600 local temperance societies. Six villages have recently declared for temperance and are on the map as "Dry Villages." In the recent session of the Imperial Diet a bill raising the age of the Juvenile Prohibition Law from 20 to 25 years was unanimously passed by the Lower House. The bill did not reach a vote in the Upper House because of adjournment.

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* One "koku"=5 bushels approx.

Missions and missionaries can make no finer or more far-reaching contribution to the Christianization of the social order of this nation than by backing up the National Temperance League and the Japanese W.C.T.U. with sympathetic intelligent cooperation and with funds for their splendid crusade.

Social vice is the dark spot on Japan's otherwise fair escutcheon. The system being legalized and licensed by the Government, it becomes a sort of partner and patron of this devilish dehumanizing traffic in souls. There are 550 legally licensed houses of prostitution in Japan. Directly and indirectly 211,000 women are caught in the toils of this vicious system. 60,000 licensed prostitutes, 50,000 private prostitutes, 21,000 prostitutes abroad and 80,000 geisha make up this army of stained souls. To this must be added 120,000 concubines, making a sad total of 331,000 women who cater to this social sin. These women are more sinned against than sinners. Most of them are the victims of circumstances and had no voice in deciding their fearful fate.

There are a total of 170,000 students enrolled in the Girls' High Schools of the Empire. Against these 170,000 girl students who are an upbuilding force in the nation's life, stand 331,000 who are doomed to scatter physical and moral decay and death throughout the individual home and social life of the land.

Here again two indigenous organizations are attacking the problem with passion and with power. The Japan Purity Society and the Japanese W.C.T.U. are in the field throwing the light of publicity upon this ugly situation, dragging the facts and conditions out into the open, agitating, educating and creating public sentiment in favour of the overthrow of this white slave trade.

On every hand there are signs that a new day is in the dawning. Just recently the editors or publicists of such influential dailies as the Tokyo Asahi, Kokumin, Jiji, Nichi Nichi, Hochi, Yomiuri, Yamato and of such outstanding magazines as the Shufu no Tomo, Kaizo, Jitsugyo no Sekai, Fujin Sekai, Chuo Koron and the Kaiho have come out in a united protest against the system. Simultaneously sixteen of Japan's most prominent educators, including the presidents of fourteen colleges and universities, united in issuing a similar protest. In the last Diet one hundred members put themselves on record as in favour of the abolition of legalized prostitution. A few weeks ago Mr. G. Matsumura, Chief Director of the Police Bureau of the Home Department, called a meeting

of the chiefs of police of the nation to confer about this question and startled them and the public by coming out strong in favour of abolishing the whole system. The significance of this can only be fully appreciated when it is remembered that it is the Police Department that is responsible for the oversight and control of this iniquitous institution.

Even those directly engaged in this traffic of souls are coming under the influence of this rising tide of morals. The owner of one of the brothels in the city of Toyama recently released six of the inmates, remitting the debts which brought them under his control, thus incurring a financial loss of something like 12,000 yen.

Hot on the heels of this, thirteen brothel keepers of Tsuruoka city in Yamagata prefecture announced their intention of closing their houses, their reason being that the ever-growing public opinion against their trade is resulting in the ostracism of their children in school circles. Their children suffer such scorn and shame from their school fellows that they find it impossible to send them direct from their brothel-homes. They are compelled to place them in an outsider's home and cover up their parentage and trade relation by having them attend school from this outside source.

Moreover they are convinced that their business is doomed. The present trend of public thought and feeling means its banishment. They are unwilling under these circumstances to make further investment in so uncertain a venture.

Here again missions and missionaries can do much toward creating a new social order by throwing the full weight of their influence and cooperation back of this spontaneous awakening. The call is not for the setting up of new machinery. There is however great need for the putting of time and talent and funds at the disposal of the indigenous reform organizations that are already functioning. Their working budgets are deplorably small.

The Purity Society feels greatly hampered in its work by the lack of accurate facts and figures and firsthand information. It is therefore planning an extensive scientific survey. For this it needs a special budget of 30,000 yen. It is hoping that foreign friends and sympathizers will help liberally in the creating of this emergency fund.

THE WAY OUT

Christian missions have only touched the outside fringe of the Kingdom task in Japan. The work of Christianizing this nation is barely begun. The day of building up foreign organizations here has passed. The day of paternalism in mission work is gone. The day for getting back of indigenous organizations and helping them to visualize and vitalize their work has dawned. The day to major in brotherly cooperation in the conduct of the work is here. Not withdrawal, not curtailment, not less money and men but learning the lesson of increasingly functioning through indigenous agencies is the road to the achievement of our great goal. If we of the West are wise we can help to make this new day the greatest era in the history of Christian endeavour in this strategic area of the world's life.

The Ministerial Ideal

ARTHUR DANIEL BERRY

AT the recent Conference with Dr. Mott at Kamakura one of the subjects discussed was The Need of Missionaries in Japan.

No missionary said anything. This silence of the missionaries however should not be taken to mean that they have nothing to say about the question. As men *Sent* to Japan and not *Invited* to Japan they have much to say! They have so much to say that the final word will needs rest with them and not with the Japanese Christian leaders. This does not mean that the missionaries will ignore the judgment of their Japanese brethren in trying to find out the Will of God. It simply means that the matter is a question of the Will of God which the missionaries must find out for themselves and obey.

Each of the Japanese speakers at the Conference expressed a high and friendly appreciation of the value of the work of the missionaries in Japan today and the opinion that missionaries would be needed for a more or less indefinite number of years to come. The discussion was unexciting and conventional. There seemed to be no point at issue except the delicate question of trying to decide in advance just how many years it would be before the need of missionaries in Japan would come to an end.

After a flash of wits between Dr. Ebina and Dr. Kozaki, the whole question was lifted up to a higher plane by Dr. Ebina. His position was that we should all stop talking about the time when foreign missionaries would no longer be needed in Japan—because such a time would never come!

Of course Dr. Ebina did not mean that the present stage of foreign missionary work in Japan would last forever. He meant that the present stage of missionary need and cooperation should not peter out gradually—nor should we fix upon a grand "Farewell Meeting" when the Japanese Christian Church would say a final good-bye to all the missionaries. The Japanese Church would always need and welcome foreign Christian workers. The present abnormal stage of missionary need in Japan would gradually

merge into a stage when there would be a permanent interchange of Christian leadership between other Christian lands and Japan. There ought never to be a time when any nation should feel itself independent and self-contained in its Christian work. Japanese Christian workers should go to other lands. This had already begun, as in the case of the evangelistic labours of Mr. Kanamori and others in America. Dr. Ebina looked forward to the time when the world would be knit together by an inter-play between the nations of Christian thought and inspiration and leadership.

It is against this as a background that the present article is written in regard to the missionary contribution in the training of the Christian ministry in Japan.

That contribution in the present stage of missionary work in Japan is possible in three ways. One is financial. Assuming that the use of missionary money in Japan is justified there is no more attractive way in which such money can be used than in theological education. And there is no way in which missionary money can be used with more far-reaching results. If more money can be used in helping to form a strong Christian ministry in a country like Japan, then surely that is a way in which money may be glorified.

Missionary money in theological education in Japan should be used with the highest Christian wisdom. The essence of that Christian wisdom lies in making that missionary money Christian money and not foreign money. It should be thought of on all sides of the transaction as money "in the family," as when an older brother helps a younger brother get a start in life.

There are various gracious ways in which missionary money may be invested in theological education. Japanese young men and women who give themselves to life-work in the Christian Church in most cases cut themselves off from home assistance and they can only look forward to a life of financial struggle. They try to work their way through theological schools, but in addition to all that they can earn many of them need friendly brotherly scholarship help. The theological schools in Japan need better libraries and libraries are expensive propositions. The current budgets of the theological schools are woefully small. Theological school buildings are needed. The largest theological school in Japan, one which has a larger number of students than

the vast majority of theological schools in America, is still carrying on its work in "barracks" since the loss of its building in the big earthquake. A few years ago a Christian man in a little village hidden away in the United States gave a dormitory to a theological school in Japan. The sixty theological students who have their dormitory home in that building year after year will never get away from the fact that there is no East nor West in Christ Jesus.

All this missionary money for theological education should be a friendly Christian supplement to the money given more and more largely by Japanese Christians for the same purpose.

The second way of missionary contribution to the training of the ministry in Japan is through the missionaries themselves.

And this does not mean only the missionaries who are in the theological schools. An equally important work has always been done and is still being done by the missionaries outside those schools in securing young men and women for Christian life-work. This is as high and holy a work of co-operation with the Holy Spirit as missionaries have to do in all their missionary work in Japan. And in this work the missionaries do an invaluable service. A Japanese young man or woman through personal companionship with a missionary or through the way a missionary may present Christ's gospel for the world will feel the high adventure of that gospel and will yield to the spell of Christ's love and will start out trustingly on the old romantic Galilee road of the Ministry—when otherwise he would have been content with his fisherman's nets or a government seat of custom.

The missionaries in the theological schools should be there for the most part as teachers. The direction and discipline of the schools should be as far as possible or as soon as possible altogether in the hands of Japanese. No one realizes this more keenly than those missionaries who, for the time being, for this reason or that, have a share in the direction and discipline.

As theological teachers there is unquestionably a big work for missionaries to do. There would indeed be no question about this if only the Boards would send to Japan as theological teachers missionaries with an extra degree of scholarship and with appealing personalities. Missionaries who could not teach successfully in theological schools at home can hardly be very successful in theological schools in Japan.

Whether it be scholarship or personality which counts more in the influence of theological teachers upon theological students is a hard question to answer. If we think back to our own theological days we will probably conclude that it was not their scholarship which gave certain teachers a prestige and an entrance to our young minds—but that it was their personalities and not what they taught us which inspired and helped us most.

The difficulty of language is no difficulty at all. True scholarship and appealing personalities will break down whatever language barriers there may remain between the young graduates of Middle Schools in Japan and their missionary theological teachers.

There is no shame or embarrassment to the Japanese Christian Church in the presence of foreign teachers in Japanese theological schools. Dr. James Moffatt was a theological professor in Mansfield at Oxford before he moved back to a theological college in Scotland. Dr. Kirsopp Lake is a professor at Harvard University theological school. He is one of many British theological teachers in America. Dr. Caspar Rene Gregory went from America to be a theological professor in Germany.

The third missionary contribution to the training of the ministry in Japan may be made back in the lands from which the missionaries come. As Dr. Chiba said in the January number of this journal, "Most of those who occupy important positions today and take an active part in directing the affairs of the Church have been educated abroad." Japanese young men and women will continue to go abroad for a part at least of their theological education. These young people from Japan and from other mission fields will need encouragement and wise help. The Boards at home should play the part of Big Brother to such students. In the minds and wills and hearts—especially in the hearts—of these students from the mission fields will be locked up much of the success of the Christian Church back in those mission fields.

All this threefold theological missionary contribution in the present stage of missionary need and co-operation in Japan will merge into that permanent stage of Christian international co-operation which Dr. Ebina had in mind. And because the missionary stage will not abruptly end but will gradually merge into a more permanent relationship we know that there is nothing fundamentally abnormal about the missionary relationship. This

is because religiously the world is profoundly one. There can be no East nor West and no North nor South in religion.

The human heart is the same everywhere. There is no such thing as a Japanese heart or a Chinese heart or an American heart. The need of religion is the same everywhere. There is no distinctively Japanese need of religion. The fact of human dependence is as true and absolute a fact in the East as it is in the West. Sin is the same thing all round the world. Not only is sin the same thing all round the world—but there is little if any variety in *sins* all round the world. God is the same and Jesus Christ is the same "yesterday, today and forever."

With all these things the same—it is idle to talk about nationalistic or racial religion—unless we mean by racial religion the religion of the human race. And it is equally as idle to talk about nationalistic or racial theology—or nationalistic or racial Christian scholarship. Christian theology and Christian scholarship are not changeless as religion is changeless—but they do not and cannot change along national and racial boundaries. The changing scholarship which will express and satisfy the religion of the world as the years go by must be made by the Christian scholars of the whole world together.

So naturally and gradually the missionary stage in Japan will merge into the stage of international co-operation and international interchange and interplay along the whole line of Christian endeavour. This will be true in evangelism and in preaching—and it will be true in Christian literature—and it will be true in moral reforms and in social transformations—and it will be preeminently true in theological education and in theological scholarship.

The Educational Ideal in Christian Missions

C. J. L. BATES

CAN any one tell me why I undertook to write this article? I certainly do not know why I did except because of a constitutional or temperamental inability to say "No." I would much prefer to write on the evangelistic work than on the educational for I have been only sixteen years in educational work and am too near it to know much about it. One needs to get away from a thing in order to see it aright. There are no such fantastic misrepresentations as "close-ups."

The proper way to begin I believe, is to criticize the subject. What is meant by "the educational ideal in Christian Missions"? Does it mean "What is the ideal of education held by the Missionary Societies, the Mission Boards, the Missions or the Churches"? Or does it mean "What should be the ideal for such educational work as is or ought to be carried on by Christian Missions"?

Perhaps it is not necessary to waste time or trouble in attempting to answer the first form of the question. If the second is satisfactorily answered it will not matter much about the first. Most probably different churches and missions have different ideals as to carrying on educational work—whether and how, varying all the way from an absolute negative to a complete affirmative.

I suppose the first question is, "Why should Christian missions carry on educational work?" The answer has been given: "to provide education for the children of Christian people in non-Christian lands."

That answer does not apply to Japan, however, because the Government provides primary public school education for all children between six and twelve years of age and teaches the Japanese equivalents for the three R's to all alike, without discrimination or partiality either for or against the children of Christians.

And above the primary schools Christian boys and girls in Japan have the same rights in the scramble as any others.

And moreover it is a painful fact that there is a great deal of evidence to show that our Christian people, even pastors, prefer

Government schools to Mission schools. Have we not run the whole gamut of emotion from astonishment to chagrin, anger and finally indifference as year after year we have seen sons and daughters of Christian people turn away from our Mission schools and choose the Government schools if they are brainy enough to pass the entrance examination.

Is it not a well-recognized fact that Government schools are almost invariably preferred to private schools, which latter include our Christian schools?

The discovery of this fact is to many a cause of surprise, astonishment and grave disappointment. But we shall never help the cause by ignoring the facts.

Now what is the reason for this attitude on the part of the Japanese public and their sons and daughters? The reason given is that the education received in the Government schools is better, more thorough than in private schools. Among private schools, Keio and Waseda Universities rank highest but even they are not preferred to Government schools.

How different the case is in Japan and America. In America the names of Harvard, Yale, Columbia, Johns Hopkins and Chicago Universities outrank any State Universities. That day may come in Japan but it is not yet.

There is some truth in the reason given, no doubt, but there are other reasons—the strongest being the fact that the Government system is so closely articulated from primary school to the Imperial Universities, and thence to the civil and diplomatic service with its ranking, its prestige, its excellent salary schedule and its splendid pension provision that to be in the system first as a student, then as a teacher or a civil officer is to be in the way of perferment.

The Imperial University graduates form the Brahmin class of modern Japan, and they form a mutual admiration and mutually protective society. While not impossible it is extremely difficult and rare for any other than Imperial University graduates to become university professors. And it is also extremely difficult to hold Imperial University graduates on the staffs of our private schools when the opportunity comes to get into the big current. In the school with which I am connected we have suffered the loss of most of the members of our staff who were Imperial University graduates in the last few years, all of whom have

gone into Government school service, and all of whom were splendid Christian men.

Why did they leave us? Because of the better salaries, fewer hours of teaching, better libraries and other equipment, enhanced prestige, the assurance of a larger pension and with that at least equal freedom to live an unrestrained Christian life unembarrassed by the denominational affiliations and insistent urging to activity in Christian work so common in our Mission schools.

At the same time not one of these teachers was a graduate of our own or any other Mission school.

Another reason why people prefer to send their sons to Government Middle Schools and Colleges is that in Christian Colleges and Universities the scope of work is very limited. There are in fact only three lines of life activity for which young men may prepare themselves in Christian schools of higher grade: they are preaching, teaching and business. But we have no provision for the study of pure science, of law, of medicine, of applied science and engineering, mechanical, civil or electrical, nor for agriculture. Here are five of the most important lines of work for which our Christian schools above Middle School grade make no attempt to prepare young men!

Is it to be wondered at that young men naturally prefer to get into the Government system as early as possible.

It is a crying shame and a reproach to the Christian Movement in Japan, that because of our unbelief, and our unwillingness to unite our forces we have been unable to establish one Central Union Christian University.

Is it too late to hope to realize that long deferred hope? Perhaps it is too late or too soon. At any rate we are now moving in another direction. Two of our Christian Schools—St. Paul's and the Doshisha—have already received University Charters, and Kwansei Gakuin is at present endeavouring to raise the required endowment. The prospect is that we shall have several Christian universities with faculties of Arts and Economics in different parts of the country doing good work within a limited sphere, but on account of financial limitation and the danger of endangering the Christian character unable to expand their numbers or multiply their departments.

Am I still on the track or have I been shunted off the main line? Did I not ask the question "Why should Christian missions

engage in educational work at all, other than such as is necessary for the training of a Christian ministry?"

In my opinion the answer is that the Christian Church ought always to have something to do with the education of the people. I think that in every country there ought to be three kinds of school systems: first, the Government schools which should undertake if necessary to provide for the elementary training of all the children, and for the higher education of those who may be able to pass examinations into the higher grades. This is done in Japan.

Second, private schools founded by individuals or corporations. These should be as free in their courses of study and methods of discipline as is compatible with public order.

And third, religious schools carried on with the definite purpose of uniting education and religion for the greater good of both in the belief that education without religion tends to barren, lifeless, scientific materialism, and religion without thorough scientific education lapses into superstition.

Particularly is it of vital importance that literary, philosophical and scientific subjects—that about comprises the whole curriculum, doesn't it?—should be taught in a religious atmosphere. There is great danger today that ethics may lapse into sociology, sociology into economics, and philosophy into psychology. Such a result is inevitable unless these fundamental subjects are allied with religion.

The training of a Christian ministry is of vital importance for the future of the church, but of no less importance is the raising up of an educated Christian laity. Moreover we are observing today that it is extremely difficult for a young man at 20 years of age to be sure what he will be doing at 30. The leakage from our Theological schools is so great as to be at times well-nigh discouraging. On the other hand graduates of our Commercial and Literary Colleges are turning towards the Christian ministry. Two recent graduates of Kwansai Gakuin Commercial College are now pastors of churches, one in Tokyo and the other in Kanazawa. By all means let us keep on with our educational work and increase it in extent and strengthen it financially to the greatest degree possible. It is the wide open door of opportunity today.

One of our great difficulties is the question of conformity. We have not much to complain of in Japan. We are in fact in a

most enviable position as compared with Mission Schools in many lands. And it is our duty and pleasure to acknowledge our debt of gratitude to the authorities with sincere thankfulness. Let us acknowledge this debt by stimulating the native loyalty and patriotism of the Japanese to the utmost. Our mission schools are international schools — that is their distinctive characteristic, but they must never be foreign schools. They must be as thoroughly Japanese as any schools in the land. On this point there can be no difference of judgment. At the same time we must be as distinctive in character as we can in conformity with the above ideal. We must make some real contribution to the educational life of Japan. We should not be satisfied with becoming simply Christianized government schools but should make some definite contribution to the intellectual, to the educational life of the people among whom it is our good fortune to live and work.

The tendency in Japan is towards conformity and uniformity in education. That has its advantages, but there are dangers of producing a dead level of thought and life that will have no inspirational quality.

It is my conviction that we mission educators have been too timid in this regard. We have hesitated to depart from the standard type, and one result is that there is probably more variety to be found outside than inside Christian schools today. Witness the great experiment Dr. Sawayanagi is making in his schools in Tokyo, and other schools in remote places such as Toyama city and the town of Mikuni on the west coast where schools are being conducted on the Dalton plan.

The important thing is for missionary educators to be thoroughly informed as to the conditions and methods of education in our own lands. We have a splendid opportunity to inform ourselves, in view of the fact that some of us are on furlough in Great Britain, Canada and the United States every year. I believe that Japanese educators would welcome the development of our Christian schools along the lines of the best methods in these countries where education is being carried on with a fair degree of efficiency and success.

As far as may be compatible with order and discipline our Christian schools should emphasize freedom, self-reliance and initiative among our students in increasing degree as one rises to the higher grades. At the same time we must be careful that it

is freedom not license, liberty not looseness that we promote. We must inculcate self-reliance and self-control, but not irregularity and unfaithfulness. We must make the law of life an inward principle, not an outward code; teaching our students not to be a law unto themselves, but to recognize and accept the Divine law to which all men must ultimately submit either willingly or of necessity and to make that law the informing principle of their lives, to teach them the supremacy of conscience, and the nature of conscience as being not individual moral judgment but the universal moral law which is found in the hearts of all normal human beings, to lead them to a recognition and acceptance for the guidance of their lives of the will of Him in whose service is perfect freedom.

We must not ignore the fact that many Christian educators have been sorely embarrassed by the new regulations on military training in the schools. While there is still difference of opinion among Christians as to the absolute iniquity of war under any and all circumstances, there is a growing conviction in the church that we must move forward towards a warless world and that militarizing the minds of the youth of the world is not the way of progress in this regard. We cannot help but feel that to be required to increase the amount of military training of the boys in our Christian schools is a backward not a forward step in the way of international goodwill.

At the same time it is of the greatest importance that as Christian educators we should do nothing that might lend support directly or indirectly to any movements that aim at the weakening of loyalty or the spirit of respect and obedience. And there is great danger at this point. Our greater duty is to use what influence we have to lessen the militaristic spirit in the lands from which we come. We are in danger of being suspected of a subtle form of hypocrisy if we try to prevent military training in Japan when it is being carried on in Britain and America even in Church Schools.

Moreover the graduates of such schools as do not provide the military training are placed under such severe disabilities when they come to take their training in barracks that the problem becomes a very practical and urgent one.

Our ideal is certainly not militarism nor military preparedness. Our ideal of discipline is not that which is likely to be

taught by the military instructor. And in this instance we can only regret that we are forced into a position which we would like to hope is a temporary one.

At the same time we must teach as the Christian ideal that war is not the final arbitrament of the nations, that justice is not the interest of the stronger, that in the words of Mr. Baldwin "Peace only comes to men of good-will," and that only in the Christian spirit of patience, mutual respect, and love for one another, unselfishness and sacrifice can the terrible problems of the world be solved.

The success and the selfishness of the West are unquestionably the prime cause for the existence of most of the world's international and inter-racial misunderstandings.

"What we have we hold" and "My country, may she be always in the right, but right or wrong my country," are mottoes familiar to us all which express a spirit that by the widest stretch of charity cannot be considered Christian.

May our mission schools not have a work to do in helping to educate some people in the lands from which we come as to a broader, more Christian attitude towards other nations and races? Those of us who are in Christian schools in Japan are surely not embarrassed by "the superiority complex," and the "Nordic superiority myth." Contact with our Japanese co-workers and with the alert Japanese youth has given us a new point of view which it is our duty to pass on to others who are still under the influence of those persistent Anglo-Saxon superstitions.

Mr. Editor, is this the kind of article you wanted? Have I made it clear that I believe most enthusiastically in the value of Christian schools of all sorts, and believe that we ought to have more of them and ought to make them better in every regard, more effective educationally and spiritually? Just one other word. How can we link up our graduates to the church in larger numbers? Will some one else try to answer that question? At the present I feel quite at sea in regard to it, but regard it as one of the most important and difficult problems of our Christian work.

Educational Ideals for Women

ALICE M. MONK

TO discuss this question intelligently, some consideration is necessary of the fundamental aim of education in general and of Christian education in particular.

In the past, education was intended to fit one for the duties of his particular station either as scholar, worker, knight or lady, or priest. And while the theory of class distinctions is now repudiated, many of us still find ourselves subconsciously thinking of education above the primary school somewhat after this fashion. It we are right, then there seems little reason, except the philanthropic, why missions should maintain any but schools for Christian workers, discontinuing other types as rapidly as the state can assume that responsibility.

A truer view, however, holds that the end of education is not a facility in some one or even in many directions, but the development of character.

In "The Christ of the Indian Road," E. Stanley Jones posits three elemental human needs:

a. An adequate goal for character;
b. A free, full life;
c. God.

To meet these needs, the aim of Christian education must surely be to offer as goal a Christ-like character, developed by means of a rich experience, and fed by a growing knowledge of God.

In view of this aim, how important and permanent a function do mission schools for women perform? Granted, the need for colleges, to supply Christian teachers and leaders; granted, also, that public schools have neither the vision nor the power to meet any of these great human needs: may not other more flexible, less costly means than mission schools accomplish the desired ends? The answer must be sought in several directions.

And first, high schools have not been so expensive as is generally supposed, even when considered merely as evangelizing agencies. Including a proportionate share both of the yearly

appropriation and of first cost of land and buildings, the maximum annual cost per student to the mission is not more than yen eighty-five. This comes to less than seventy sen per hour of religious instruction (making no account of other class-work), as against more than two yen recently estimated as the mission cost per person for each attendance at an aided church.

Secondly, what else can function so well as girls' high schools for either the evangelization or the Christianization of the women of Japan?

Certainly colleges cannot. For the two favourable ages for Christian decisions (13 and 17) both fall below college age.

Neither, on the testimony of Christian pastors, can ordinary Bible class and preaching services. Home and school control over the average girl are still too rigid to allow her time or opportunity to attend these at all regularly, even when she so desires. Girls' clubs influence small groups, for a limited time. But their opportunities how meagre, compared with those in a four or five year school for 300 or more girls!

Hostels, at first thought, seem the ideal solution. Their management, however, becomes exceedingly difficult, when divorced from school control. Again, suitable matrons are much more difficult to find than competent teachers. And furthermore, a girl's respect for even the highest type of matron is much less than that for a teacher.

Altogether, as a means for answering the religious needs of the teen age girls, there seems to be no substitute for the Christian school.

The ideals to be pursued there may now be discussed. Fourteen representative school women, out of twenty-three questioned, have given their opinions in regard to certain phases of the problem, as will be indicated in the proper places.

The ideal teacher must combine professional ability and real Christian character. Without the former, the latter will carry little weight either with students or the public, and without the latter, the school cannot but fail of its unique purpose. In spite of very practical difficulties, it seems increasingly clear that it would be better to leave a subject untaught temporarily rather than accept a teacher who lacks either qualification. The problem is:

1. To increase the power of our present staffs, both professionally and religiously;

2. To bring in well-equipped teachers from other schools or other employments;

3. To train teachers for the future.

Merely to state the problem will suggest methods suited to the individual school. Among others should be recalled the valuable suggestions of Dr. D. B. Schneder in his article on "The Mission and Scope of Christian Education" (The Christian Movement, 1923).

While the exchange of teachers between Christian schools would be less frequently possible for women than for men, the writer knows of two such cases recently that have already justified themselves. The recommendation that an educational expert be employed to visit all Christian schools for friendly inspection and practical advice would, if adopted. give a tremendous impetus to Christian education. An extension of the pension system (and the linking up of all such systems in a central bureau) might not affect women teachers so much as would salary increases, pleasant working conditions,—such as a separate rest-room,—and more actual responsibility. Personally, I do not advocate an effort to maintain salaries at precisely the public school level. Rather, we must seek by every means to arouse a spirit of sacrificial living among those planning to become Christian educators, comparable to that asked of theological students.

Faculties of schools for women should, I believe, consist predominantly of women, especially up through the high-school years. Wherever possible, the director of athletics should be a woman. If the principal is a man, there should be a woman de n.

For a certain and adequate supply of such teachers in the future, therefore, it is important to provide as speedily as possible college courses in History and Geography, Mathematics, and Science including Domestic Science. There is great need also for a music course equivalent, at least in voice, piano, and organ, to that given at Ueno, and for a similar school of physical training.

These requirements lead up to the need for a Christian university, at which women may be accepted and trained as teachers for colleges, principals of high schools, and leaders in all departments of life.

For an adequate supply of Christian kindergarten and primary-school teachers, training schools need to be enlarged and normal courses established.

So much for ordinary branches.

For Bible teaching it is most important that at least one member of the faculty shall have had special training in Bible and Religious Education, in addition to a good cultural course. It is well for her to have a little other teaching, too, so that her contacts with students may be not solely through the Bible class. Moreover it is better, in my judgment, that she should not teach all of the Bible courses, but that other qualified teachers should share this work. The advantages are obvious, a high quality of Bible teaching, the stimulus of different personalities and methods, the deeper interest of all teachers in this central function of the school.

The average student is, on the whole, to be preferred to her brilliant sister, who is too likely to prove unstable in character. Provision for the backward child is such a special problem as to lie beyond present missionary resources. Some plan is needed by which students unable to pay their way may earn a small part of their expenses. I say "small" because of the grave danger to health if any considerable time or effort is thus used. Any grant made should be in the form of a loan, to be returned within three years after graduation, unless the student is to take "higher" training, when the time could properly be extended.

The questionnaire revealed a general belief that the ideal Christian education for women includes not only the university, but the kindergarten and primary school as well. The Interchurch Movement survey placed before us the same ideal, for at least certain communities. How far it is practicable may be a question. Certainly kindergartens can and ought to be multiplied indefinitely. Those earliest impressions are deepest.

Ideally, a larger proportion of Christian families should send their daughters to Christian schools. In others lands it is the experience that Christian leaders come chiefly from Christian homes, by way of the Christian school. Should not the Christian schools, therefore, join in some kind of propaganda to secure more of such students? Let us challenge the often thoughtless assumption that "of course the public schools are preferable, for those who can pass their examinations."

There remain the questions of the size and curriculum of the ideal school.

While recognizing that a large school, of from 700 to 1000 or more students, is necessary for ease of financing,* yet the answers received to the questionnaire were unanimously in favour of a small school, of from 200 to 500. For best results as a Christian institution the average figure was 310. For formal education the range was the same but the average 370. As, in 1925, the actual average enrollment of forty mission high schools was 317, the limit indicated above has already been reached. However, the writer is inclined to think that, given the right kind of faculty, a limit of four hundred is not excessive. Nevertheless, in so far as a faculty is Christian chiefly in name or only in part, the number of students will need to be correspondingly limited. In any case, as the average enrollment of mission high schools increased by 35 percent between 1923 and 1925, any appreciable increase in the number of mission high school students must come, ideally, by the establishment of new schools, perhaps on the Pomona University plan.

It has already been urged that high grade courses in music and physical training are greatly needed, and that the Christian colleges should give normal courses in a variety of subjects. Until they are able to do this, the high schools will, as a whole, inevitably suffer by comparison with public schools in everything but English and music, or will be obliged to continue part Christian and part pagan. This lack in the college curriculum is, I believe, the weakest point in our present mission education for women.

The next weakest point is the immature age at which, for the past ten years, we have been graduating high-school students. When the number of years of compulsory education was increased from four to six, the grade of all high schools was lowered. Previously they had carried four years beyond a four-year *higher primary* course,—or eight years altogether,—while since they have had only four or five years beyond the ordinary six-year primary course. Moreover, many mission schools then maintained two

* A brief calculation will show that for a school of 300, fees being reckoned at Yen 55 a year, an appropriation of Yen 800 to 1000 is required, if Japanese salaries are maintained at an average of Yen 100 a month, the public-school average being Yen 115.

preparatory years for country girls, and gave six years of English. This a considerable number of *honkwa* students stayed on to complete. Thus practically all mission school graduates of that day were a year or two older than nowadays, while many were three or four years older. The recent graduate has been going out from under Christian influence before her Christian faith has developed or her Christian character matured.

The recent addition of two or three years of graduate or Junior College work to fourteen of the forth-eight Christian high schools has come about, therefore, because of pressure both from within and without the schools, to keep in training for a longer period those students who will not or can not undertake Senior College work. The shorter the course, the fewer students should be admitted from other schools. At present not all high schools need to expand in this way. But certainly within ten or fifteen years many more must do so, if we are to keep pace with opportunity.

The curriculum and extra-curricular activities of the Christian school should minister to a full, free life. To this end, a healthy body is of prime importance. But just here the modern school-girl suffers a serious handicap. Already weakened by intensive preparation for two or three entrance examinations, she inherits the old Japanese idea that "late to bed and early to rise" is the passport to health, character, and wisdom, with the result that the national curse of tuberculosis falls with heavy incidence upon her.

Teachers may warn, but unless definite steps are taken, little will be accomplished; for parents and even physicians seem as unenlightened as the girls themselves. If the teachers of Domestic Science and of Gymnastics are up to date, or can be converted, something can be done by way of instruction in their classes. Occasional special health talks can also he given. Knowledge alone is not sufficient, however. A recent investigation revealed the fact that Senior medical students take no more intelligent care of their health than do Freshmen. Try a milk clinic for the underweight; a balanced ration luncheon offered at cost price; health score cards, indicating number of hours of sleep, fresh air in sleeping room, and such other health habits as need to be emphasized. Encourage out-of-door sports, of course, for those able to profit by them.

Then, somehow or other, the over-burdened curriculum must be lightened. Compare the 20 to 23 class periods in an American school with the 30 to 35 here. It is true that from three to five hours of this excess comes from the addition of Bible to the regular course. But this still leaves one or two additional periods daily. No periods for supervised study makes late night study seem imperative. No periods for relaxation, nor opportunity for making up work lost by illness, further adds to the strain.

With such a schedule it is also impossible to adopt any form of individualized study or even to use the subject rather than the year as basis of promotion.

A lightened schedule is also important for the development of the girl's social nature. The lack of time and opportunity to play together and work together at common tasks is doubtless one big reason for the failure of Japanese women to develop initiative and a spirit of co-operation. This lack tremendously limits the power and progress of the Christian church. Where can this spirit be learned, if not in a Christian school? But to accomplish this purpose there must be free time, somehow, in addition to set class periods. In other words, some freedom from the government schedule must be found, in the interests of health, of real intelligence, and of character building.

Two other important tasks: to cultivate a taste for good reading by means of a lending library; and to present high ideals of marriage and of the social relations between men and women.

With a healthy body, an alert mind, and a developing personality, the school-girl may find during her Bible study that "adequate goal for character" presented by the one peerless Exemplar. And she does.

Her next step is "to know God."

Of importance here is the teaching of reverence, both by precept and example, during Bible study and prayer, in the use of hymns, and in the handling of the Book. The devotional services should all lead towards this knowledge. But real acquaintance begins only when the heart has yielded its allegiance to its Master.

The earlier in her course the girl is ready for this momentous decision, the longer and better training she may have in Christian ideals, in character, and in leadership. She studies her Bible with a new interest and applies its teachings with a new sense

of responsibility, after she has become a Christian. Therefore, plan and pray for early decisions! Experience indicates that these may be expected during the second and third years, as a result of faithful Bible teaching, faithful praying; a brief series of special meetings at least once a year, where decisions are called for; and private interviews, carried on wisely, tenderly, by women teachers, under the immediate control and guidance of the Holy Spirit. Such will avoid both over-persuasion and lack of persuasiveness. For this high service at least one teacher—missionary or Japanese — must be free from a heavy schedule, to meet enquirers with a leisurely heart.

While "character is caught not taught," yet practice is invaluable. Then devise and use every means possible for expressing and developing Christ-like character Let responsibilities of various sorts be freely undertaken: a measure of self-government in school and dormitory; teaching Sunday school; raising flowers for gifts to the sick; earning money for religious and philanthropic objects; singing in chapels or hospitals; making garments for the needy, and so on.

In the dormitory, small units are ideal, wherever proper matrons can be found. If all students, at least of the first year and senior classes, could be required to be in residence, I believe our finished product would be a better one.

Naturally, the mission school has close ties with the parents of the present student body, and with former students. These ties may be strengthened both by visits of teachers and religious-work director in the homes, and by special invitations to parents to visit the school, to see the actual work being done. General invitations spell failure. Invite alumnas living in the city, by classes, for afternoon tea; and send as many cards and letters as possible to those at a distance. Visits during the summer vacation at one or more towns where graduates are living will be well worth while. How easy to say, and how hard to do, none realizes with more sense of failure than the writer!

During school days church memberships should, I believe, preferably be in the local rather than the home church, and attendance there, too, in most cases, rather than in a school church. Teach the duty and privilege of attendance, of contributions, and where desired, of help in the Sunday school or Christian Association.

The mission school should welcome and perhaps seek for opportunities to serve its own community. One already has a "Better babies" clinic. Could not other schools than kindergartens plan for mothers' meetings? It may be well to consider possible community uses for the school gymnasium, playground, and assembly room, at times and in ways that would not interfere with proper school activities. Perhaps more schools might hold night classes,—with a separate faculty and dean. Conference among mission teachers might bring out many suggestions along this line.

Finally, the school should seek to inculcate in its students a sense of responsibility for sharing with their own homes and communities, and all neglected areas, social or geographical, the life and light which they have received.

Not that all, even of college women, can be outstanding leaders. "Are all apostles? . . . . . Do all speak with tongues?"—What, then, may be expected from mission school graduates?

From the few, of exceptional personality and training, leadership. From those called of God thereto, evangelists and teachers.

And from the average high-school girl, returning to the average home? That she carry with her as goal, a Christ-like character; as experience, a freely expanding life; and as panoply, food, and atmosphere, a knowledge of the living God. Then will she be as salt and light to her community; and in the church, as one of those "helps," no less divinely appointed than apostles or governors.

The Church and the Missionary in Japan from the Standpoint of the Church

J. S. Motoda

FROM the standpoint of the Church, missionaries are needed in Japan today just as much as they have been in the past and they will probably be needed for many many years to come.

With this conclusion I shall go back to premises based upon my long experience of Christian work in Japan.

First of all we are drawing too strong a line between the Church and the Mission. The Church is primarily a missionary organization and the Mission is a part, the essential part of the Church's duty. In the course of time it has come to mean that the Church is the congregation of the faithful organizing itself as a body with its ministration and sacraments while the Mission is an activity of the Church in the extension of its life and principles.

Here in this article I use these two terms in a still narrower and more restricted sense. I mean by the Church those native Christian organizations in Japan which are supporting, governing and more or less extending themselves, and by the Mission, I mean those Christian organizations or societies in foreign countries formed with the object of sending men and women and also supplying funds to help the Church in Japan and Japanese people in general.

In this last sense the question has been raised whether missionaries are still needed in Japan or not needed. To this question I reply Yes. In saying so, I give the following reasons:

In the first place, Japan is a missionary field with a population of 70,000,000. a large portion of whom are Shintoists, Atheists, Materialists, Animists and indifferentists.

There are comparatively few Christian workers. How can a handful of them be made responsible by themselves for the evangelization of this enormous number of anti-Christians and non-Christians?

This fact alone indicates emphatically that more missionaries are needed. Japanese workers may be better than

missionaries for the direct evangelistic work in Japan but that cannot be made a reason for not inviting missionaries. The former are too few and too weak to take full responsibility for such a great task as to bring the vast number of their non-Christian brothers to Christ.

Secondly, missionaries are needed right now. Japan is advancing in all aspects of her national life, in politics, in science, in arts, in education, in commerce and industry, and Christianity is not keeping pace with it. Where will she advance if she is not guided by the true religion and as quickly as she is advancing in the other aspects of life? Christianity should be the guiding principle of life individually and nationally.

I see the same danger confronted in the West, but here in Japan we feel it more keenly and seriously because Christian forces here are much smaller and weaker than in the West, and anti-Christian forces are, on the other hand, much greater, stronger and more numerous. I cannot but feel like making the Macedonian cry, "Come over and help us," and come quickly!

Again, missionaries are needed and welcomed in Japan. In certain quarters and by certain persons, even by some Christian workers, you may have heard it said that missionaries are no longer needed. When it is said by native workers, I know they mean that Japanese can do much better work than missionaries; it is hard for them to work together with missionaries (some missionaries); they are made to work in a way in which they do not wish to work; they are not left to work alone by themselves, etc. I think much of what they say deserves to be considered; but I do not think they mean that they do not want any missionaries at all. When I say missionaries are needed and welcomed, I do not mean that any kind of missionaries are needed. I will speak later about the kind of missionaries we want, but speaking generally, I can say with confidence and truthfulness that we want missionaries.

There is another reason for the need of missionaries. It is true that Japanese workers can do better for their own countrymen. Because they know what to speak and how to speak to them much better than missionaries who have the difficulty of the use of the language and the difficulty of understanding the psychology of so different a race as Japanese. But there is something in missionaries which the Japanese workers have not got

and which the Japanese workers ought to learn from them. The missionaries have behind them a long history of Christian experience and Christian consciousness. We are in a sense made Christians, but they are in a sense born as Christians. Converted Christians are very often more earnest and more enthusiastic than those who have grown up as Christians, and consequently better fitted as evangelistic workers among their fellow countrymen, but I say there is something which we have got to learn from missionaries.

Their Christian life is natural and easy while ours seems to be a result of constant effort. Their Christian thought is innate within them, while ours is created or implanted or more or less borrowed. It will take three or four generations for the Christian life of the Japanese people to become as natural as that of more matured Christian people. Christianity is life. Life is to be given and not to be taught, and that life is given by contact and not by words. The more missionaries we have about us, the quicker we get Christian life and stability.

Fifthly, some missionaries say that they go home because Japanese workers can now take care of their own country; some say that they go away because Japanese want them to go; still others say they are ill treated or not respected. The number of missionaries is decreasing year by year, perhaps on some one of these pretexts. I do not deny that there are some Japanese who speak ill of them, and treat them badly. I sincerely feel sorry for them. But it seems to me that the first question they should ask is not whether they are liked or not, but whether they are needed or not. If they think that they are really needed, they ought to stay or ought to come, even if they are not liked. Missionaries are not pleasure-seekers. They may not be able to live as comfortably as in their home countries and among their own relations and friends. When they know that the life of a missionary is self-sacrifice and not self-satisfaction they would not mind what some unsympathetic people say about them but simply decide for themselves to stay on or come anew for the good of the Japanese people. Even if there is a certain kind of unpleasant treatment, that ought not to prevent them from staying or coming. The darkness did not comprehend Christ, but he came to the world just the same. St. Paul was treated very badly but he went about preaching the Gospel just the same.

I do not think, however, there is much of anti-missionary spirit in Japan. On the contrary, Japan is more than ever ready to welcome missionaries. The Government is now very favourably disposed toward Christianity. School masters are discussing how best can religious faith be implanted in the minds of youth. Christian kindergartens and Christian schools are very popular with the young, even with the anti-Christian fathers and mothers. The social bureaus of the Government, central and local, are glad to employ Christian men and women in their offices. Christian social services are everywhere appreciated. I do not know if there is any country in the East, near or far, where missionaries are so well received as in Japan. In the history of modern Japan I understand not one missionary has been imprisoned or killed for the cause of doing Christian work. It is true that some have been robbed and some murdered, but it must be remembered that that was not because they were missionaries. We hear now and then of some uprising against missionaries in other parts of the East, but never in Japan.

Again missionaries are welcomed especially since they are from the West. We have come to know that Europe and America are not Christian countries in the absolute sense, as they are often called.

Everybody knows that there is much of un-Christian elements in them. We have also come to know that their national ideals are not very much higher than ours, and their racial characteristics are not superior to ours. But individually they are kinder, more sympathetic and in general more intelligent than we are, as a result of long Christian training. Their material development is a wonder to us. We have learned and followed much of their way of doing and thinking. They have been leaders and instructors to us in the way of our modern civilization. We all know it and feel thankful. The Japanese people look upon the people from the West with quite a different feeling from what they look upon the people from other parts of the East. Missionaries are treated with respect, not so much because they are missionaries, as because they are Westerners.

We also know that missionaries always try to understand the Japanese viewpoint when there is any trouble between Japan and other countries, and always try to settle it in peaceful and Christian ways. Not only are they leaders of our civilization, but

they are also our friends and our mediators. Why do they not make use of this for their advantage in coming and preaching the Gospel?

Missionaries can make themselves useful in various ways. They may help Japanese pastors in church work with their Christian experience and knowledge. The Japanese pastors do not like to be ruled over by them but are pleased to be helped.

When they are able to speak Japanese, and know something of the customs of the place, the manners and psychology of the people, they may work by themselves with Japanese helpers, men or women, in places where there are no regular Japanese pastors. I am almost sure that they will make many mistakes at the start, but they must not be discouraged. If they fall, let them stand up again. Experience will teach them and make them efficient workers They may engage in educational work if they think that is the line of their work and have some preparation for it. English and American teachers are wanted not only in mission schools but in secular schools as well. These schools simply cannot get them because they cannot pay them. Good Christian work can be done in an educational way. Why don't young missionaries take that advantage? They are needed in medical work and in social service. We all know what good they have done and are doing in the work for lepers, for the orphans and for the blind. Kindergartens founded and maintained by a Mission are greatly appreciated by Japanese fathers and mothers. Hostel work for students is another thing which a missionary or missionaries can carry on in the interest of Christianity. Direct preaching is not the only method of spreading the gospel. There are many auxiliary works which missionaries can do, and those auxiliary works very often give greater results and give them more quickly.

When I said that missionaries are needed in Japan, I did not mean that any kind of man or woman can be made a missionary to come to Japan. There may be men or women full of missionary spirit but they are not necessarily good missionaries. Missionary work is an art.

One may have the missionary spirit but not the missionary art. Again one may be a good missionary for one place but not necessarily so for another place. A good missionary in China may not be so in Japan and *vice versa*.

Missionaries such as we want for Japan are those who have the following qualifications:

1. Those who want to engage in direct evangelistic work ought to be able to speak or be able to learn to speak good Japanese.

2. Those who want to engage in educational work are not required to be able to speak the language, but it is better for them if they have a college degree in teaching Government schools or schools recognized or licensed by the Government.

3. Whatever they do they should be broad-minded, kindly hearted and cool-headed, sympathetic with the Japanese people, with no racial prejudice, ready to serve and not to be served, willing to co-operate and associate with Japanese workers, and above all, "men full of the Holy Ghost."

4. We do not expect them to eat Japanese meals, dress Japanese, and live in Japanese houses, unless they prefer that for their own convenience and comfort. We would rather like to see missionaries live just as they do in their home countries. We like to have them assimilated only to the extent that they will not act against Japanese etiquette when they are with the Japanese. Broadly speaking, requirements as missionaries are mainly about the attitude of their minds rather than the mode of their living.

When I state these qualifications, it may sound as though I am demanding something very difficult for missionaries to acquire.

In fact, however, they are very ordinary. The missionaries who are amongst us today, with very few exceptions, have all these qualifications. It comes to the same thing to say that the missionaries whom we have today are the kind of missionaries needed for the future.

The Mission can help the Church not simply by giving men and women but by supplying funds to build churches and schools and to equip and maintain them and to support Japanese workers to enable them to work. There are good Christian works that have to be done and can be done if the funds are supplied to carry them on. The Church ought to be encouraged to be self-supporting but has a right to be supported to become self-supporting. The church work is God's work. It has no national boundary. All Christians have the privilege of offering what they

have to God, and it is God who distributes the offerings where they are needed. The sending of workers is one thing, and the sending of funds is another. They may go together but not necessarily so. For some work, we need money and not men, for some we need men only, and for others we want men and money. This is all to the glory of God and for the good of the Church.

The Church in Japan and Foreign Missionaries

HIROSHI HATANAKA

DOES the Japanese Christian Church need foreign missionaries? Should not the Church undertake responsibility for its work and dispense with missionaries? If however missionaries are necessary, in what spheres is their help desired? and for how long? What should be the relation between the Japanese Christian Church and the missionary?

Such questions as these with regard to the attitude of the Christian Church to the foreign missionary have assumed serious import of late. But it is not a discussion which has suddenly flared up; it is the natural result of a changing age. One thing is now certain: both bodies cannot continue indefinitely as they are. The time has come for us to reconsider their fundamental aims.

In the early days the various missionary societies came from the West in order to teach the Gospel of Christ to a nation which knew nothing about it. Their objective was a people who had no opportunity hitherto of hearing the Gospel. These first missionaries had none of the advantages of the present educational system of government administration or means of communication such as we have. They were just like men who go to an uninhabited island for the first time and have to set to to break up the soil and make it fit for cultivation. They had no institutions, no helpers; they had to set about preaching the Gospel, relying on God alone. They had to undergo sufferings greater than we can imagine, but they were successful in their efforts, and the strength of Christianity was demonstrated, means for propagating the message were devised, and an atmosphere of welcome for Christianity was created, even though the degree was not a great one.

Conditions in this non-Christian land have, however, now undergone a great change, but the spirit and methods of the early missionaries have not changed with it. The result is that today although those holding the first line are entirely Japanese, yet young missionaries, both men and women, come with the idea that they are to become leaders. Japan may not be a completely Christian country, but it is vastly different from what it was sixty

or seventy years ago, when it did not understand what Christianity was, nor had experienced its power. Already some Church bodies have a history of thirty years or so since they separated from the missionary society and started to carry on independently. Others which have not got so far hope to do so as soon as circumstances allow. There are even some missionaries who are wondering if it isn't time to go back.

The thing, however, which lies at the back of the present question is not only due to the progress of the work; it is also a result of a change of ideas. Whatever else we may say, we must admit that the dominating idea which should permeate all missionary work and indeed all Christian work is that which has as its aim the awakening of men to a sense of their personal worth. It is begotten in the weak by a sense of compassion towards them on the part of the strong. Such an attitude which finds expressions in thoughts such as these: "I am strong, you are weak; I am good, you are bad; I am saved, you're not," which spring from an attitude of superiority and which are based on a sense of discrimination are now seen to be absurd. Men are coming to realize more and more that they must bear their responsibilities together. Now it is because of these new ideas on the one hand in contrast to the old unchanging attitude of the missionary societies on the other that relations today are strained, and societies are finding it harder and harder to get the first-class men and the money they need.

These, then, are the two reasons which have raised the missionary question in Japan today, namely, the progress of Christianity in Japan and the maintenance on the part of the missionary of that old outlook, which is out of sympathy with the thought of the present day. Two questions therefore arise:

First, has Japan any need of foreign missionaries?

In the early days of the Church in Japan many of the leaders were missionaries. Today they are all Japanese. As administrators of the Church the Japanese have proved themselves abler than the missionaries beyond any shadow of doubt. In addition in the great task of the conversion of Japan there is every need for training Christian workers to fill the second line. Now from the standpoint of finance alone the Church today has hardly the means for training such workers. It must still look in vain for men of the first rank such as are to be found on the staffs of

the theological colleges of the West. Even when we grant that the first line should be filled by Japanese alone, the task still remains of raising men of such calibre. To do so we require schools and professors of the first water. It is here that we look for the help of the Church of the West.

Again, in the second line are to be found such things as Christian literature, religious education, sacred music, social service and the like. For all these I think we require missionary leadership. They are tasks which need men of special gifts.

Secondly, what is the place of foreign money in the conversion of Japan?

In the mission field of today one test of the progress of Christianity in a country is the number of churches which are self-supporting. Probably among all the mission fields in the world today, Japan is the most advanced in this respect. Parent and child together are longing for the day when the child will stand and walk on its own feet. Some of the churches in Japan are already self-supporting, others are steadily advancing to that condition. But to assert that for this reason foreign financial aid is unnecessary is, I think, a great mistake. Even though the 150,000 Protestant Christians in Japan today should in the near future undertake full responsibility for the upkeep of the present work, there still would remain the unreached country districts and labouring classes, which in her present strength the Japanese Church cannot possibly tackle. I think Church independence and self-support are important things, but they are not the first goal of the Church. Its supreme duty is to lead men to Christ. In order that the Church in Japan may do so it must look to Christians all over the world for men and money.

The conversion of a country is primarily a duty of the Christians of that country; but it is a task which is done not only for the country's sake but also because it is God's will and it is for the welfare of mankind as a whole. A business man who wants to exploit the wealth of some definite place or country, to extend its trade and to develop its industry, has no compunction in seeking all the help he can from abroad both in capital and brains. For a religion, therefore, like that of the Christian Church, which calls all men brethren, to think only of its own country and borders, to refuse to cooperate with others in the great task of preaching the Gospel, to rest content with its present achievements

and to rejoice in the measure of independence to which it has attained and for that reason to speak of sending missionaries home and dispensing with their services seems to me to be a shallow way of looking at things.

But at the same time the change that has come about all over the world in circumstances and ideas makes it difficult for the foreign missionary and the indigenous Church to work together on the old basis and relationship. For this reason I think the following three principles must lie at the basis of any relationships between the two.

a. The task of Japanese Christians in the conversion of their own country must be regarded as part of the task of world-evangelization. For this reason if Japanese Christians cannot undertake the task alone, they should join together with Christians the world over in order to accomplish it.

b. Foreign Christians must make a complete stop of that so-called distinction between home and foreign missions, and must regard their task as unaccomplished as long as even one person remains unconverted. Consequently as long as one man remains a non-Christian, Christian countries must not think of withdrawing their leaders and money and experience from the fields in which they are labouring.

c. The relation between missionaries and Church bodies which have made the progress they have in Japan, must be revised, and I would therefore suggest the three points following:

i. The various purposes and methods of evangelization must in the main be left to the control of the Church in question, the Japanese having the chief say with perhaps one or two missionaries added.

ii. Monies which come from abroad, including missionaries' salaries, must be pooled with that of the Japanese Church, and so made use of. Of course there is no objection to missionaries receiving a larger salary according to their need.

iii. The Japanese Church authorities with the assistance of one or two missionaries must consult directly with the sister-Church abroad, so that missionaries who come, come not as those sent by a foreign Church, but as those who are invited from abroad by the Japanese Church, when she needs them, and who come over to become part of the Church in Japan and to enjoy the same status as Japanese workers.

The Proposed Law for the Regulation of Religion

K. MIYAZAKI

1. A SHORT HISTORY OF THE BILL

THE Bill of Religions was submitted first to the Fourteenth Session of the Diet on December 9, 1900. It was signed by Marquis A. Yamagata, Prime Minister, the most powerful statesman of his day, Count M. Matsukata, Minister of Finance, Marquis J. Saigo, Minister of Home Affairs and Mr. K. Kiyoura, Minister of Justice.

There were 53 articles in the bill classified under five chapters, namely, 1. General Rules, 2. Churches and Temples, 3. Kyoha and Shuha (Sects and Denominations), 4. Religious Teachers, 5. Penal Regulations. The Bill was placed on the order of the House of Peers on the 14th of December, 1900. It was rather beyond the expectation of the house that the bill should be presented to that session. After many questions were asked the bill was referred to a Committee of 15 having Marquis Kuroda as chairman. On the 17th of February, 1901, this committee introduced an amendment which had 48 articles divided under 6 chapters instead of 5 chapters. The new chapter was called Religious Committee which was lacking in the original bill. It was deemed much better than the original one. In the amendment, for instance, the definitions of the Kyoha and Shuha were given while the other had no definitions at all. But the amendment was killed by 121 votes to 100 after hot discussions. The original bill also was voted down.

Since the first bill was presented to the Diet more than a quarter of a century has passed. A change in the system of bureaus has taken place. There was a bureau called Shaji Kyoku or Shrine and Temple Bureau in the Department of Home Affairs in 1900. But we have now the Bureau of Religions in the Department of Education. It means the separation of Religions from State Shinto. Under the Minister of Education Mr. Okada, Mr. Shimomura, the Superintendent of the Religions Bureau, laboured for a couple of years to make a thorough preparation for the proposed bill of religions which was recently made public. Before the bill is submitted to the coming session of the Diet, the

Minister of Education felt the necessity of making a thorough study of the bill. A committee called a Religious System Survey Committee was created with 40 members. The function of the Committee is to make a study of the bill and to give advice or suggestions concerning amendments if so desired by the Committee. Mr. K. Hiranuma who is vice-chairman of the Privy Council is the chairman of the Committee. The numbers of the committee are proportioned as follows: 8 Buddhists, 3 Shintoists and 2 Christians besides those 8 civil officials, 6 scholars and 6 members each from both houses of the Diet. It is not certain how many Buddhists or Shintoists are included among those lay members but it is certain that there is no Christian at all among them except two clergymen.

II. THE BILL OF RELIGIONS

THE proposed bill of religions is composed of One Hundred and Twenty-Five articles classified under 6 chapters. They are:

1. General Rules, containing articles 1–28,
2. Kyoha and Shuha (Sects and Denominations) 29–52,
3. Kyodan (Religious Societies or Orders) 53–58,
4. Temples 59–90,
5. Churches 91–102,
6. Penal Regulations 103–110, and Supplementary Rules 111–125.

The terms used in this bill are said to be backed by the history and traditions of the religions of Japan. The word Kyoha, for instance, is used to designate the Shinto sect and no other religious sect, while the word Shuha is not applied to any other religion than Buddhism, though both words mean sect or denomination. The 2nd chapter, therefore, is to regulate Shinto and Buddhism only, while Christianity is given a place under the 3rd chapter, Kyodan, which has never been used for Christianity.

The Text of Chapter 3 is as follows:

Chapter 3 Kyodan (Religious Societies or Orders):

Article 53. Any organization containing churches and religious teachers for the purpose of performing ceremonies and propagating religious doctrines according to its rules, other than Shintoism or Buddhism, shall be called Kyodan in this Law.

Article 54. Kyodan shall have rules which must be submitted

to the Minister of Education for his sanction. When any change takes place in the rules such change shall be submitted to the minister also.

Article 55. The rules of the Kyodan shall have the following items: 1. The name of the Kyodan, 2. The main business place or headquarters, 3. Items in regard to doctrine, 4. If the Kyodan has any relations with a religious body or bodies outside of the Japanese Empire signify such relations, 5. The forms of ceremony, 6. Items concerning the propagation of its doctrine, 7. The method of choosing the Superintendent and other officers of the Kyodan, the composition of the administrative organ and the functions of the officers, 8. Items in regard to churches, 9. Items of persons in charge of churches and of religious teachers, 10. Items in regard to finance, 11. Items in regard to members and 12. Other items deemed necessary.

Article 56. The Kyodan shall have a Superintendent.

Article 57. The Superintendent of the Kyodan shall supervise, control and represent the body according to the rules of the Kyodan.

Article 58. Articles in this Law to regulate Kyoha and Shuha shall be applied to the Kyodan providing there are no other specified regulations.

III. SOME POINTS CALL FOR SPECIAL CONSIDERATION

Criticisms and opinions on the bill may differ quite widely one from the other according to the point of view. Buddhists think it unfair because it has so many articles to regulate them, while it has only six articles referring to Christianity. On the other hand Christians anticipate that the bill may require of them not less than is required of the Kyoha and Shuha but more.

There are, however, some points on which Shintoists, Buddhists and Christians cannot be satisfied without making some changes in the Bill.

(1) The points to distinguish Shinto as a religion from the Shinto known as a Shrine Shinto. There are so many Shinto shrines which are said to be nothing but National Institutions dedicated to the memory of deceased Emperors, Empresses, and noble men and women who sacrificed their lives for the country. They are distinguished, so far as the statutes are concerned, from Religious

Shinto but there is no clear distinction between them in fact. Shrine Shinto priests, who are known as civil officers paid from the taxes, are prohibited from performing any funeral rites. Contrary to this regulation, all official funeral rites are conducted by shrine priests. For instance the funeral rites of the late Princess Bunshu Fushimi-no-Miya who was the abbott of the Emshoji Temple, Nara, were conducted by Shrine Shinto priests recently. These things make the two Shintos complicated. They should be treated separately according to the regulation or both of them should be recognized as religious Shinto unless those religious ceremonies are taken away from the Shrine Shinto.

This point is strongly supported by the religious representatives of the committee.

(2) The word Christianity should be used in Article 53 in the place of organization. Therefore amendment of that article should be as follows:

"Christianity, together with its churches and ministers who perform ceremonies and propagate its doctrine, shall be called Kyodan in this law."

The question whether it is better to keep the word Kyodan or to have some other word to substitute for it is left open. There is no objection, however, to insert the word Christianity as a recognized religion in Japan so far as the three religions are concerned. It is not fair, some members of the committee say, to Christianity that it should be included in the word Kyodan which could be applied not only to Christianity but any other forthcoming religion in the future.

(3) Qualifications of religious teachers are provided for under Article 18 as follows:

"A religious teacher who is not included under one of the following conditions shall be a person who has appropriate religious education as required by the religious body to which he or she belongs, in addition to middle school or girls' high school education or its equivalent, age 20 or upwards.

Disqualified persons:

1. A person declared incompetent, or quasi-incompetent.
2. A bankrupt not discharged.
3. A person imprisoned for 6 years or more, punished for felonies or imprisoned with hard labour according to the old penal code of Japan."

This regulation is all right so far as moral teachings are concerned. But religion is not only ethical culture to bring the people toward the higher standard of moral living but it is to make men children of God by saving them from all sins. There have been many great religious teachers who were sentenced by the authorities as criminals or offenders in the history of religions. The Shinshu Sect of Buddhism and Christianity want the article changed to make it appropriate for any person who has the conviction that he is called by the Divine Being to be a religious teacher, regardless of his education or past career. There are many doctrinal points to be considered here in this connection but they are too theoretical to be treated in this article.

(4) Any controversy which is not settled by a religious body, shall be brought to the Minister of Education who may refer the case to the religious council which shall act as an advisory institution for the minister. Some danger is hidden here in this system. Who shall be the members of this religious council? According to the reply of the Minister of Education, Mr. Okada, to the Committee the other day, they will be judges of the Supreme Court and some scholars. Who will expect a satisfactory judgment on a religious controversy to be given by a minister who may not be a man of religion? He may be a good Minister of Education. Therefore is it not necessary to have a Department of Religions created to administer religious affairs under the Minister of Religions?

(5) There are many more minor important points about exemption from property taxation of the properties used for religious purposes, and the regulation of religious functions performed by laymen who are not appointed by any religious authorities as religious teachers. Christianity is not greatly concerned as to whether these minor points are amended or not.

The purpose of this Bill, Mr. Okada says, is to readjust the numerous rules and regulations concerning religious affairs which were issued during the last half century and to simplify them in one act. There is another aim, to protect right religions on the one hand and to prevent false or superstitious religious performances or ceremonies on the other. After it becomes a law, therefore, it will be observed rather strictly. There are some religionists who neglect to report matters required by the law. Such men shall be regulated by the minister. There are

some others who have an overbearing manner against the civil authorities. Such men shall be interfered with by the minister according to his explanation at the Committee meeting.

The Industrial Workers of Osaka and the Gospel

(A paper read before the Missionary Association of Central Japan)

TORAJI MAKINO

OSAKA has been the commercial centre of this country for many centuries. For the last fifty years it has become the industrial as well as the commercial centre. The city has never been a political centre, since it ceased to be an Imperial Capital at the end of the Nin-toku dynasty about sixteen centuries ago, and comparatively very little of Governmental authority is felt here. This is the reason why the citizens of Osaka are more independent and are more used to the habit of self-government than those of Kyoto, Tokyo, etc.

Osaka is a democratic city and the citizens here are always more ready to respond to the call of social welfare work, than anywhere else in this country. Such work therefore, is very prosperous, and the people here are very earnest about social service. For instance, there are more than eight hundred persons with some social standing in the city, who are devoting themselves to serve those who are in need, without any remuneration whatever.

Turning to the other aspects, I would draw your attention to the tables I have prepared. In Table (1), the number of workingmen in the prefecture of Osaka is given.

Table (*1*)

Workingmen in Osaka Prefecture (Dec. 31, 1925)

	Public factory	Private factory	Out of factory	Total
Male	11,995	198,191	167,472	377,658
Female	6,638	121,085	16,672	144,395
Total	18,633	319,276	184,144	522,053

(By "Public factory," I mean such places as Arsenals, Mints etc. "Private factory" includes all kinds of different enterprises,

such as spinning, weaving, mechanical and many other factories. The majority of the workingmen belong to this group. By "out of factory," I mean all kinds of out-of-door work, such as transporting, jin-rikisha men, and of indoor work as domestic servants, and also all unskilled labourers.) The total number is 522,053. The proportion of female workers to male in the total numbers is about two to five. But in the factories, especially in the larger factories which are ruled by governmental factory laws, the proportion is two females to three males. That shows our chief industry depends more on female workers than other minor industries.

In Table (2), the numbers of different kinds of female money earners are given.

Table (2)

Women in Red-light Houses in Osaka Prefecture 1925

Geisha girls	5,630
Prostitutes	8,627
Unlicensed prostitutes	7,429
Others (about)	1,200
Total...	22,886

In this respect, too, Osaka outnumbers the proportion of the whole country. The totals of prostitutes of all kinds, 22,886, excels the total number of the girl students here, and the number of the keepers of the red-light houses, more than fifteen hundred, surpasses greatly those as teachers of Koto Jo Gakko here. The number of poor young girls who are engaged in this shameful business is so numerous here that the proportion of them to the general working women is about one to six. With more than a half-million workingmen and with nearly thirty thousand prostitutes, the citizens of Osaka are facing the most difficult problem of urban life.

The biggest commercial centre in Japan, with a population of 2,100,000, has no University except one medical college and a private school which is called Kwansai Daigaku. And yet the city is noted for its first-class theatre, opera and popular arts known as Shibai, Joruri, and Gidayu, etc. Many amusement centres and popular resorts for pleasure seekers abound in and

out of the city. Modern as well as classical type of popular amusements are very prosperous here.

In Table (3), you will find the annual lists of the factories and workingmen during the last five years.

Table (3)

Factories and Workingmen in Osaka Prefecture (1922–1926)

	Jan. 1922	Jan. 1923	Jan. 1924	Jan. 1925	Jan. 1926
No. of Factories...	2,140	3,285	3,959	3,631	3,929
Male	87,656	98,190	104,350	157,614	163,272
Female	76,545	92,404	98,886	99,238	110,924
Total	163,601	190,594	203,236	256,852	274,196

It discloses the fact that the numbers of the factory workers this year have increased to more than one hundred and ten thousand, that is, about 70% more than those of four years ago. This shows that the condition of trade in Osaka is improving gradually each year and industry is developing quite normally.

The city of Osaka is a fertile field for Christianity too. The first self-supporting independent native church, Naniwa Congregational, was founded here about fifty years ago, by the late Rev. Paul Sawayama. Most of the churches are making a good success and are generally well off financially. Besides the regular church work, the Christian institutions, such as girls' schools, kindergartens, nurseries, orphanages and social settlements, are well attended and very popular. Especially Christian girls' education seems to be a success in this city: Baikwa, Wilmina, Poole, and Lambuth Schools are doing splendid work.

The working people as such, nevertheless, do not come near the church; they have nothing to do with Christian teaching. This is not peculiar to Osaka though. How to make the working people in Japan interested in Christianity is one of the great questions before our churches in this country. Why is it that the democratic teaching of our Master, the great Carpenter, is not welcomed by them? It is because, to my mind, the teaching is not presented in the way they can understand and appreciate.

In the first place our working men are quite strangers to the church and they are not used to going into the church. Of course,

every church advertises that they are free to come and the door is widely opened for them, but it is not a question of advertisement, however, but of the attitude of the church toward them that must be considered. Instead of waiting for them in vain, the church must devise some means to get nearer to them. That is, the church must be interested first in them in order to let them become interested in the church. The responsibility of taking the initiative, it is clear, rests in the church and not in the workingmen. I wish to call your attention to the splendid example of spinning factory girls' work by Miss J. M. Holland. Her unceasing efforts during more than thirty years in fifty-three spinning factories sets the best example before us. She and her assistant are always busy, day and night, in visiting the factories and preaching the Gospel to the working girls. Almost all factories are ready to welcome her and the girls are always glad to listen to her.

Another instance is Mr. Ryutaro Hayashi and his assistants of the Osaka Temperance Association. They do not wait for their audience to come to listen to them, they go out themselves to hunt for them in the streets, schools, factories and every kind of office, even temples and the Army. They are white heated in their earnestness to persuade the listener, and they make earnest followers always anywhere they lecture. They usually make the Nakanoshima Park their meeting place, and moreover they have an open air campaign every afternoon when the weather is good. Usually many hundreds are crowded together to listen. Some of them are persuaded, and striking scenes of repentance are often witnessed there.

These examples suggest to us the need to modify our attitude of preaching the Gospel to our fellow workingmen.

In the second place, the point of contact must be carefully considered. In the past, it was the English teaching and some object lessons of Missionaries and Christian workers that attracted many young Japanese to the church. But the time is passing and the church cannot boast of monopolizing these methods. Besides, the present-day workingmen do not care for such kinds of culture. Abstract teaching of the usual type of preaching does not appeal to them at all. Something concrete must take the place of old abstract methods. Our countrymen at large, moreover, are not accustomed to the philanthropic teaching of Jesus to be

a good neighbour to everybody anywhere. Our morals of the past were based on work by "ordering and obeying." Loyalty to the sovereign and obedience to parents are the keynotes of our national morality. To obey an order is everything in our moral teaching. It works, so to speak, up and down vertically, and not right and left horizontally. Socially speaking, the teaching of Jesus turns us to our fellow brethren on equal terms and standing. This is the very thing that our countrymen, specially our workingmen, are lacking badly. The great calamity of the Kwanto earthquake of 1923 exposed the moral defects of our countrymen. The lack of mutual love between our fellow brethren is indeed the threatening of our modern life. How to keep order in our social life, and how to let us adhere to our duties is a grave question with us. But to grasp the idea of humanity when presented in the usual routine of the church programme is almost impossible for our workingmen. Their training and knowledge are not up to that level yet. In order to uplift their standard, we have to come down to their level first. The point of contact must be found out from our side, first. Here I wish to impose the idea and practice of social service upon the mission field. Social settlement work, I believe, is the personification of the lesson of humanity and any one however ignorant is able to apprehend the practical meaning of this settlement work. It is the Christian appeal to eyes and hands, and no one can fail to grasp it. The present activities of social settlements such as Yodogawa Zenrinkwan, Mead Shakwai-kwan and Shikwan-jima settlement, are very prosperous, though they are still young in their history, and quite many workingmen in the neighbourhood, who had never approached any church before, are getting interested in the teachings of Jesus Christ through the activities of these institutions. The Gospel has to be inculcated and become concrete so as to be easily understood by the common people. This is the reason why the Christian social workers are reaching a far wider circle of society than the Christian ministers, and they are leading in the philanthropic field in our country.

The fishers with new nets in their hands are standing on the shore with watchful eye. "Launch out into the deep and let down your nets" is the voice of our Master, and happy they are who follow the command without hesitation.

Federation of Christian Missions in Japan

Programme of Annual Meeting

Aug. 1 - 4, 1926

GENERAL THEME: THE UNFINISHED TASK

SUNDAY, AUGUST 1st

10.30 a.m. Morning Worship: Sermon by Rev. A. J. Stirewalt, D. D., Chairman of the Federation.

5.00 p.m. Vesper Service: Conducted by Rev. D. McLeod of Formosa.

MONDAY, AUGUST 2nd

9.00—9.30 a.m. Devotionals, conducted by Rev. Dr. C. B. Tenny.
9.30—10.45 a.m. Reception of Fraternal Delegates, with responses.
10.45—10.55 a.m. Intermission.
10.55—11.30 a.m. Memorial Service, conducted by Rev. Dr. A. Oltmans.
11.30—12.15 p.m. Address by Rev. Dr. Herbert Manchester.
2.00—4.00 p.m. Business Session.

TUESDAY, AUGUST 3rd

9.00—9.30 a.m. Devotionals, conducted by Dr. Tenny.
9.30—10.15 a.m. Paper by Rev. Dr. J. G. Dunlop: "The Foreign Missionary in Rural Work."
10.15—11.00 a.m. Discussion,
11.00—12.00 a.m. Address by Dr. Manchester.
2.00—2.45 p.m. Business Session.
2.45—3.15 p.m. Paper by Miss I. McCausland: "The Foreign Missionary in Industrial Work."
3.15—4.00 p.m. Discussion.

WEDNESDAY, AUGUST 4th

9.00—9.30 a.m. Devotionals by Dr. Tenny.
9.30—10.15 a.m. Paper by Rev. R. S. Spencer: "The Foreign Missionary Enlisting Workers."
10.15—11.00 a.m. Discussion.
11.00—12.00 a.m. Business Session.
2.00—3.00 p.m. Address by Bishop Herbert Welch, D. D.: "Facing the Unfinished Task."
3.00—4.00 p.m. Address by Dr. Manchester.

National Christian Council Notes

K. Miyazaki

THE National Christian Council of Japan was organized in the Autumn of 1923 as the result of careful consideration. The first year of the Council, however, was spent entirely in survey work to find out how much damage was caused by the great catastrophe on September 1, 1923, as well as to estimate the amount necessary for the reconstruction of Christian institutions. The year 1925 was devoted mostly to the nation-wide evangelistic campaign which covered more than 200 cities and towns including the most important places.

What shall be done in 1926? First of all the Council must continue the evangelistic campaign according to the decision of the annual meeting held in October 1925. But it is rather small in scale so far as funds are concerned. Recognition of the campaign by the Government, however, is becoming more marked. Remote places like Takayama, Funatsu and Furukawa in the mountainous country of Hida are little known to the public. The Christian work there was discouraged unreasonably by public school teachers. They dared to instruct the school children in their class-rooms not to attend the Christian Sunday school and encouraged them to attend the Buddhist Sunday school instead. With the purpose of removing such unfair instruction from the public schools and also of evangelizing the people an evangelistic campaign was planned to be conducted in these towns. A letter of introduction for the campaign lecturer was sent to the Governor of that Prefecture by the Minister of Education. The desire of the Minister was made known to the principals of the public schools through official channels. The result of the letter was to open the public schools as meeting places for the campaign. It began from May 1st, and Rev. R. Kamegaya spoke successfully on the subject, "Religion and Our Country." Some 400 people listened to him in one place.

In Yokohama city, a campaign is now going on. The Governor of Kanagawa Prefecture, Mr. Horikiri, and the Mayor of the city, Mr. Ariyoshi, are helping the campaign by opening the doors of the schools to welcome lectures on the ethical teachings of Christianity. When a round-table conference was held the other day in the city under the auspices of the National Christian Council several prominent educators like Dr. Suzuki, principal of the Higher Polytechnic College of Yokohama, were present. Bishop Motoda gave an important address which was followed by remarks and discussion.

Dr. Y. Chiba and Judge Watanabe were invited to help the campaign in Miyagi Prefecture. On April 18 they delivered sermons at the meeting held at the public lecture hall in Wakuya. On the following day they were given an opportunity to speak at the public school of the same town. On the 20th, they were invited to address the whole student body with faculty of the Shiroishi Girls' High School, and the same privilege was extended to them at the Middle School for boys there. It is said that it was the first time that a purely religious lecture meeting had been held in that girls' school and it was highly appreciated.

In this connection it may be fitting to add a line or two in regard to visitors from abroad. Dr. Charles E. Jefferson was so generous as to accept our invitation to deliver lectures at various meetings held in numerous places during his stay in Tokyo in the early part of June. Dr. Rufus Matthew Jones is expected to help us by giving a lecture on "Mysticism" on July 9, which may be followed by lectures on different subjects during his stay in Tokyo. Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, New York, is invited to assist at mass meetings which may be held in some of the larger cities in case he can spare time to stop over either on his way to China in September or on his way back to America in the coming autumn.

Social Reform work is undertaken by the Social Department with Mrs. O. Kubushiro as chairman. Recognizing that the time is now ripe to push forward the movement against the licensed system of prostitution in Japan, petitions signed by leading people, representing educators, journalists, clergymen, social reformers, men and women included, were tendered recently to the Prime Minister, Mr. Wakatsuki, and Mr. Y. Hamaguchi, Minister of Home Affairs.

The decision of the 13 brothel keepers in Tsuruoka city in Yamagata Prefecture to quit their ill-famed business in a few years was accompanied by a good example by a brothel keeper of Takaoka city in Toyama Prefecture. He set free 11 girls from the brothel kept by him, taking no compensation at all. It was done in memory of his deceased parents on the day of their anniversary in June. A strict watch has been kept in order to prevent them from again becoming victims of slave dealers.

The actions taken by the Committee on Social Welfare which met on May 31 were as follows:

1. All Christian workers throughout Japan are invited to preach on subjects connected with the abolition of the licensed system of prostitution on Sunday, July 4, 1926.

2. One Sunday offering is desired to be set aside in order to help the social welfare campaign conducted by the National Council.

3. "The System of Licensed Prostitution in Japan," and other pamphlets will be supplied to Christian workers as references.

Since Dr. Mott's Conference took place, Christmas 1925, a special effort for raising funds for the Council has been made. He promised to give the Council ¥ 14,000 a year for three years toward the general fund with the addition of ¥ 5.000 a year for two years toward the Evangelistic Campaign Fund. To meet our moral obligation to raise yen for yen we have begun a campaign already to raise some ¥ 9,000 from friends and it is hoped that the balance for this year will be paid by the affiliated bodies as their dues. The campaign, however, has been handicapped to a great extent because of the fact that other Christian institutions are conducting extensive financial campaigns.

Dr. Armstrong left Japan last March on his furlough. Dr. W. Axling has taken his place as foreign secretary of the Council since June 1, 1926. He is now going to Sweden by invitation to attend the Executive Committee meeting of the International Missionary Council to be held from July 19 to 28.

Christian Literature Society of Japan

S. H. WAINRIGHT

NEW PUBLICATIONS:

1. *Life of Christ.* By Albertus Pieters. Cloth Board, pp. 462, Price ¥ 1.80.
   The author spent many years in Japan and has prepared a Life of Christ suitable for popular use to which illustrations are added.
2. *David the Chief Scout.* By George A. Parkinson, tr. by S. Kobayashi, pp. 267. Price ¥ 1.20.
   A beautifully bound and illustrated book for boys.
3. *Commentary on Mark's Gospel.* By Rev. H. Kosaki, D. D., Pastor of the Reinansaka Congregational Church. Cloth binding, pp. 258. Price ¥ 2.00.
   A scholarly piece of work. Already published in this series: Tanaka's Matthew, Murata's Luke, Imbries' Philippians.
4. *Social Teachings of Jesus.* By Dr. Shailer Mathews. tr. by Y. Yamamoto, pp. 250. Cloth Board binding. Price ¥ 1 50.
   An extremely useful book on "Man," "Family," "State," and so on.
5. *Mountain Peaks in the Life of Our Lord.* By Professor Wm.

Bancroft Hill, tr. by D.C. Ruigh and T. Endo. Illustrated, A beautiful edition and a book to be recommended for devotional reading.

BUILDING PLANS:

Negotiations on the plans for the New Building have been going on, preparatory to efforts to raise additional funds at the home base. This is a big undertaking and progress of necessity is slow. More than half the amount needed is yet to be raised.

APPEAL FOR LITERATURE FUND:

A communication from Rev. Dr. A. L. Warnshuis, Secretary of the International Missionary Council, informs us that there is to be made an appeal at the home base for Christian literature in all Mission fields in 1927 and 1928. The amount raised for each field will not be large. But this effort marks a welcome beginning.

Sunday School Notes

H. E. Coleman

THE DAILY VACATION BIBLE SCHOOL

THE Daily Vacation Bible School is one of the most important evangelistic agencies of the Church today. During the summer when all children are free it reaches children who have not been in Sunday school before. It serves the children practically and shows to non-Christian homes the practical value of Christianity. It thus brings a church into touch with non-Christian homes with which it has had no connection before.

For example, a few years ago in the early part of the summer a group of happy expectant children were gathered in front of a certain church door in New York City. At that time a rather shabby rough-looking boy, whose only place to play was the street, came along and stopped to see what was going to happen.

In a few minutes a young man, with a smile on his face, opened the door, said "Good morning," in a polite way, and invited the children to come in. They all went in very happily, and the strange boy was left

alone. Then he said to the young man, "May I go in there, too?" and the young man said, "Certainly, you may come right in."

The boy went in and joined the children in their singing and study and play, and continued to go every day through the month.

That was a Daily Vacation Bible School. The boy had such a good time that after the Summer School was over he went to the Sunday School of that church and soon became a Christian. Do you not guess that the young man who conducted that school and who invited that boy to attend was happy that he had been able to spend some of his vacation in conducting that school?

The Daily Vacation Bible School is a practical and effective means for taking to children, in towns and villages where there are no churches, a Christian message. A few years ago a Japanese young woman went to her native town where there was no church and the people knew almost nothing of Christianity. She gathered forty-five children together and single-handed carried on as well as she could for three weeks a Daily Vacation Bible School programme. At first the children knew nothing of Christian truth, but they enjoyed the Bible stories and the Christian hymns and soon were singing them most happily. In three weeks with the *daily teaching* she felt she had really made a Christian impression on the lives of those children.

In China the Vacation School is appreciated as an additional educational opportunity. There, many hundreds of college students are engaged each summer in teaching many thousands of children through this practical Christian programme. In Chosen last year there were 25,000 children in these schools and 2,000 young people had the joy of the true Christian service that these schools afford. Japan lags far behind with probably not more than two dozen schools and 2,000 children. I wonder why our missionary and Japanese workers are so slow in appreciating the value of this new evangelizing and Christianizing agency.

While the Daily Vacation Bible School is organized in order to provide wholesome recreation and spiritual culture for children during the summer, another purpose is to provide happy profitable social service work for college students. The college students always testify that it has been a happy experience for them to be with the children for a few weeks in the intimate friendly way that the Daily Vacation Bible School programme provides.

Mr. D. Tagawa and I have been visiting and speaking to the students in a number of Colleges and Universities and we find the students interested. In this way we hope to send a few hundred students to pastors offering their services for teaching in such schools. The Rev. Y. Takasaki is giving half time for four months to promote the work and is spending two weeks in the Kansai district. He will conduct a

special institute for the students of Kobe College who wish to serve childhood in this way and will deliver lectures to students in Theological and other Christian schools in Kobe, Osaka, and Kyoto. Special lectures are also being given in Kwansai Gakuin and Doshisha University.

The principal institute for training college students for teaching in Daily Vacation Bible Schools was conducted in Tokyo, June 9th and 10th. This institute program began at 8 in the morning and extended to 8:30 in the evening, so that in two days 19 hours of practical instruction and training were given. By having our noon and evening meals together and practical handwork twice a day and recreative games, the whole day was crowded full with profit and pleasure.

Besides two devotional periods, instruction was given in organization, the conduct of the worship programme, music, concrete teaching, dramatization in Bible teaching, basketry, bamboo toy making, the new texts, hygiene, recreation games and the making of a simple radio set.

Any school, of course, that is conducted for children during the summer must have variety in its programme and there must be enough recreation so that the children will not become too tired.

The daily programme therefore begins with a happy worship programme of 15 or 20 minutes, including hymns suitable to the summer time, scripture selections, prayers and stories. The central emphasis of the day is on the Bible Study. This is made as concrete as possible in its presentation and besides it is recommended that the lesson be dramatized after the study together. This is a happy activity for the children and impresses the lesson in such a graphic way that it is not soon forgotten. Some time is also occupied in committing to memory together some of the selections from the Bible.

Practical talks on hygiene occupy about 15 minutes of the programme every day and material for these health talks has been provided in our new Handbook by four prominent physicians of Tokyo, and a specialist on hygiene in the public schools. There is interesting material for 30 talks and since there are many dangers to health for children in the cities during the summer, these talks are considered very important.

The teaching and practicing of new hymns is also an important part of our programme. For this purpose six new hymns have been printed in our new Handbook.

Hand work is a way in which an hour or more can be spent very profitably each day. For this again instruction is given in basket weaving, hammock making, bamboo toys, and in making a simple radio set.

As recreation is a very important feature of the Daily Vacation Bible School special time is allotted to this in the morning programme and as much other time as possibly can be given to it in the afternoon. Definite instruction is given in our Handbook for a number of group

games. Such games under competent leadership have a real moral value, for they teach children cooperation in a very practical way.

For those college students and other young people who wish to help in such schools our literature will be quite sufficient for guiding in organization and teaching.

The pamphlet, "Kaki Sei Sho Gakko," will be sent free to any one wanting to know about the work. This is a full explanation of the object and plans of the Daily Vacation Bible School even giving suggestions for the advertisement. The Handbook contains the daily programme, worship programme, new hymns, and many other materials for instruction as indicated above. Two texts for the Bible lessons for the Primary and Junior ages of children have been prepared. In these, suggestions for hand work and dramatization are made. A set of Wilde pictures has been collected to use with the Primary text.

Attendance cards can be secured for 20 sen per hundred, and report blanks will be sent gladly, as we are anxious to have reports from all schools that are conducted.

While we recommend that as many college students as possible attend the institutes provided, there is really such a complete supply of literature now on hand that any pastor can take this and, with the help of intelligent young people, conduct a good school.

For college young men and women who return to homes where there are no churches we recommend that they organize groups in there homes, or in groves or any convenient cool place that they can assemble. Any young person that can with this programme make a deep religious impression on the lives of 20 or 30 boys and girls, at the same time helping them to live in a happy healthful way, may indeed feel that he has laid up treasure in heaven.

Temperance and Purity Notes

MARK R. SHAW

NATIONAL TEMPERANCE LEAGUE RENEWS CAMPAIGN FOR 25-YEAR LAW

ENCOURAGED by the passage of the "Twenty-five Year Prohibition Law" by the Lower House of the Diet at the recent session, the officers and delegates of the National Temperance League of Japan met at Osaka, April 9—11, for the seventh national convention of the League since the union of the two former leagues in 1920. There were 133 official delegates present representing 89 of the 166 local societies affiliated with the League.

More than fifty *resolutions* and *proposals* to the Government had been submitted by the local societies for consideration and twenty-seven of these were endorsed by the Convention. The most important were those recommending: (1) the continuance of the campaign for the revision of the Juvenile Prohibition Law—raising the age from 21 to 25 years—and concentration upon this measure by all local societies, (2) especially intensive work by each society on the members of the Diet for their district, (3) the election of new, dry candidates to the Diet, (4) the application of the present Juvenile Law to Korea and other colonies, (5) the posting of this Law in all saké shops and drinking places, (6) the appointment of a special policeman at each station for enforcement of the Juvenile Law, (7) sending posters from the League to all young Men's and Girls' associations, (8) scientific temperance instruction in the primary and middle schools, (9) regulations requiring abstinence of teachers, policemen and others, (10) more field lecture work by the League headquarters, (11) the use of moving pictures in educational campaigns and (12) a commission for investigation of the social and economic aspects of the alcohol problem in Japan.

The *official proclamation* called for renewed effort for the Twenty-five Year Law, urged the election of only dry members to the Diet, stressed the necessity of Prohibition to help solve the present social and economic problems of the Empire, re-stated the non-partisan attitude of the League, demanded the purification of polities, urged greater consideration for the welfare of the masses of the people, emphasized the essentially social as well as personal nature of the drink problem, and appealed for earnest and aggressive cooperation by all classes and creeds in the campaign for ultimate national prohibition.

The general enthusiasm of the Convention, the sympathetic interest expressed by the officials who brought greetings, the large attendance at

the four public mass meetings, there being over 2,000 in the Central Public Hall on the closing night, the frequent applause given the speakers by these audiences of the common people, as well as the passage of the 25-Year Law by the Lower House, indicate appreciation of the importance of the anti-alcohol movement in Japan.

W.C.T.U. HOPES TO REACH COUNTRY DISTRICTS

With their usual enthusiasm and earnestness the women of the Japan W. C. T. U. held their thirty-fifth national convention in the auditorium of the Nagoya Chamber of Commerce, April 6—8, with 126 official delegates present representing 45 of the total of 155 local unions in the organization. The total membership is now 8,086, a gain of over 800. The atmosphere of the convention was saddened by the absence of the president, Mrs. Chiyo Kozaki, owing to the serious illness of Rev. H. Kozaki, this being the first convention she had missed since the beginning of the organization in 1886. The vice-presidents, Mrs. Tsune Gauntlett and Miss Uta Hayashi, presided.

A Memorial Service was held for Madame Yajima and others who had been called Home during the year. In her opening address Mrs. Gauntlett, recalling the words of Paul in 1. Cor 3; 9—10, reminded her hearers that, "Madame Yajima's spirit is still with us. She laid the foundation of this work in Christ and we must continue to build thereon." Miss Azuma Moriya reported on the L. T. L. work, especially the sending on April first of the new posters, two showing the effect of alcohol upon organs of the body and one giving the text of the Juvenile anti-smoking and prohibition laws, to each of 26,000 primary schools. Cordial greetings were brought from several ken and city officials revealing an awakening interest in the work of these women. The delegates bravely accepted the responsibility for raising the ¥5,000 needed to make up the fund that formerly came from America, thus relieving the directors of this extra burden this coming year.

During the discussion of the vice problem, it was agreed to stress this year the campaign to keep any new licensed quarters from being established, and telegrams were sent at once to the governor of every prefecture to that end. Leaders felt greatly encouraged over the increasing interest on this question. While continuing the work for suffrage, it was agreed not to stress that this year, but rather to concentrate on these other issues, undertaking a much wider campaign of educational work for purity and prohibition. It was strongly felt that as four-fifths of the people are in the country districts, a much greater effort must be made to reach these people with the truth on these problems. The officers were all reelected. On Wednesday evening a public mass meeting was held in the prefectural Auditorium with nearly a thousand present.

STUDENT LEAGUE TO HOLD A SECOND SUMMER CAMP-INSTITUTE

The Second Summer Camp of the Students' Prohibition League will be held at Kazawa, about sixteen miles northwest of Karuizawa, July 11—24, where the L. T. L. camp was held last year. The program will include lectures by Professor Iso Abe, Hon. Yukio Ozaki, Mr. Mark R. Shaw, and others, study and recreation.

The Kwansai District Union of the Students' Prohibition League, with fifteen branches cooperating, held a general meeting at the Osaka Foreign Language School on Sunday, June 20. The program included speeches by student leaders from the different schools, and an address by Mr. Shaw on "American Students' Work for Prohibition."

The second general meeting of the League was held on April 10, at Osaka, with about forty delegates present representing eight of the thirty-five local branches. Reports were given of the fine progress made during the past year, including the first summer camp-institute at Karuizawa, with 40 in attendance, the deputation and field work during the summer, the original poster contest, monthly study meetings, union mass meetings, and the campaign for the revision of the Juvenile Law. Five new branches were organized and interested groups in six other schools expect to organize soon. Plans were made for the coming year as follows: (1) Division of the local societies, into Kwanto and Kwansai districts, (2) renewed efforts for new branches in other schools, (3) research, social, and public mass-meetings, (4) translation and publishing of foreign temperance literature, (5) Summer Camp-Institute (6) publication "Mushukoku," the League's organ, quarterly (7) publication of the winning posters in the contest held last year, (8) aggressive participation in the campaign for the Twenty-five Year Law.

Local societies organized since then in Urawa High School, with 70 members, Fukushima Higher Commercial School, and Osaka Foreign Language School, with 330 members, have joined the N. G. H. R.

VILLAGE GOES DRY TO BUILD NEW SCHOOL

Kawaitani-mura, a village in Hakui-gun, Ishikawa-ken, by action at its first town meeting this year, went dry on April 1. 1926, for a period of five years. The money saved in this way, about five sen per family per day, is to be used to pay off the bonds of ¥ 35,000 which were sold to raise funds for a much needed new school building. In accordance with the decision of the village, which has something over three hundred houses, the eight saké shops stopped their business voluntarily and the dry resolution is being quite well observed. Already the village people

are finding life more comfortable and happy and in five years these three hundred and more families will have saved enough to repay the ¥35,000 which they had to borrow from the Ken towards the building of the ¥45,000 new school building. If this little village of three hundred families can do that in five years, what could the people of the empire do in a like period!

SENTIMENT GROWS AGAINST PROSTITUTION

On May 1, 1926, a conference of police officials from throughout the empire was held with the Police Bureau of the Home Department to consider revision of the regulations for licensed quarters. The present rules, adopted in 1900, were felt to be too antiquated and out of conformity with the spirit of the times. There seemed to be a strong conviction that present conditions are intolerable. Among the various measures discussed were those of raising the age limit to twenty-one years (the brothel keepers' convention had urged that it be lowered to sixteen years) and enforcement of the provision, now existing in theory only, permitting the prostitute to leave the brothel if she wills. Mr. Matsumura, head of the Police Bureau of the Home Department, however, said in his opening address that there could be no other way to reform the system but to abolish it. Chief of Police Saito, of Gumma Prefecture, staunchly advocated the total abolition of the public prostitution system, on the ground that in his prefecture where there is no public prostitution, the moral and health conditions of the people are no worse than in other prefectures where the licensed quarters flourish. Encouraged by this support from official circles Mrs. Kubushiro, of the Kyofukwai and chairman of the Social Welfare Committee of the Council, lost no time in making up a petition asking the Minister of Home Affairs to abolish the licensed system of prostitution. It has been signed by many prominent Educationalists, such as Dr. Hayashi, President of Keio University, Dr. S. Takata, President of Waseda University, Dr. Asoh, president of the Women's University, Dr. T. Yasui, President of Tokyo Women's University, Madame Hatoyama, Dr. Yoshino and others.

In Memoriam

Irvin H. Correll

Born—1851. Arrived in Japan—1873. Died on his way back to Japan—1926.

WHEN a man's career extends over half a century, unless some friend has had the good fortune to be associated with him during the greater part of the period, it is impossible to pass an adequate judgement on his life and work. The inevitable danger is that the collection of the impressions of one and another whose lives he has touched will fail to do justice to the whole man. Glimpses of Fuji may constrain the visitor to call it the "peerless peak," but only the man in whose vision it is always present can appraise its true worth.

There passed away on June 16th one whose career in Japan started over half a century ago in the same year as that in which the government decided finally to abolish the anti-Christian notice-boards. Dr. Irvin Correll and his young bride reached Japan in Midsummer, 1873. They were appointed by their Board to China; by the providence, and those of us who come after would add "by the grace," of God they were destined for Japan. Fifty-three years later, with his face once more set towards the Orient and with the one still at his side who had come out with him on his first journey, God once more changed His servant's plans and called him to another country, an heavenly one.

Starting as a missionary of the Methodist Church, Dr. Correll from the first showed that passion for evangelistic work which glowed in the heart of Wesley, its founder, and which was the mark of his whole career. His keen spirit carried him into the still unopened interior, to regions where Christ had not yet been named, while his home was ever a place of welcome and encouragement to the younger missionaries who followed him. There is still one in our midst who bore eloquent testimony at the Memorial Service to what the Correll home had meant to him forty-six years ago. The Kyobunkan today, in the starting of which he had a big share, is another evidence of his work many years ago.

After over a quarter of a century of work with the Methodist Church, Dr. Correll, after a short period at home, transferred to the Protestant Episocopal Church of America, and in 1901 once more turned East as a member of their Japan Mission. He was ordained deacon and priest the year following and was allocated first to Nara, and later to Tsu, where the work today bears eloquent testimony to the spirit of the man who founded it.

In 1918, when most men would be thinking of retirement, he undertook the difficult task of the management of the Church Publishing Society which today under his guidance has become a vital limb of the Seikokai. The great earthquake, which destroyed it materially, was but a fresh challenge to his indomitable spirit, and while most of the Christian publishing houses were wondering what plans to make, Dr. Correll realized that the first call was to action, and in a short time supplies of Church literature bearing the impress of such far-apart places as Sendai, Nagasaki and Shanghai were the tangible result.

He returned to the United States in 1925 for a few months to attend the triennial Convention of his church. to which he had been elected a delegate, and it was on his way back to Japan that the call came.

Those who have been privileged to know him have each in their own way received their several impressions of his character—the young missionary was struck by his sympathy and remarkable proficiency in the language, his co-worker and Bishop bears witness to his faithfulness and courage, his fellow-passengers spoke of his love and loyalty to Japan, the writer will never forget the greatness of his humility—but we venture to think that any verbal offering we can make is utterly insufficient, for "si monumentum vis, circumspice."—W. H. M. W.

Book Reviews

THE TASK IN JAPAN, by August Karl Reischauer, D. D. Fleming H. Revell Company, New York. Price $1.50, pp. 231.

This volume contains lectures by Dr. Reischauer during his furlough in 1925 in the United States, the substance of the Students' Course of Lectures in Princeton Theological Seminary, and lectures delivered in whole or in part at McCormick Theological School, the College of Missions in Indianapolis and at Indiana University.

The subjects embrace The Missionary Motive and Aim; The Native Religions, a Hindrance or an Asset; The Newer Naturalism; and The Status of Christianity in Japan. The line of argument is determined by the home base. A good deal that is said will not be new to the foreign missionary. Yet the presentation is well worth reading both for the value of the discussions to one who is engaged in missionary work and for

the suggestiveness of the volume to those who must present the cause of Missions during their furloughs among the home churches.

The Volume is free from extreme views in one direction or the other, though it touches upon many controversial questions. The balanced judgments characteristic of much of the discussion will be seen in the following quotation;

> "Even when a Church is well established and able to propagate itself we must keep in mind the ratio between the strength of that Church and the task that needs to be accomplished. Until this strength is at least remotely commensurate with the task, it would seem that missions have a place in one form or another."

In the volume many such paragraphs will be found. The book is a timely contribution and those of us engaged in mission work owe a debt of gratitude to the author.

Here and there, I find myself holding back from a full and hearty acceptance of the position taken. Dr. Reischauer, for example, speaks of the "fragmentary ideal of the older generation of missionaries who aimed only to save men out of an evil world and let the world order be what it might." The present situation "really creates a new aim of Missions." What is that new aim? We must "reconcile men to God, but we must, in addition, now reconcile nations to one another, or else the whole effort to establish the kingdom of God on earth will be futile." There is some confusion here. Is "reconciling men to God" and "saving them out of this evil world" a "fragmentary ideal"? Is it really true that our missionary efforts will be futile if we do not succeed as missionaries in reconciling nations to one another? Did not the Church once fail when it undertook to reconcile nations to one another? Is not the reconciling of nations to one another a consequence (possibly remote) rather than an aim of Missions? At most a very subordinate aim as compared with the conversion and training of vast populations which go to make up the nations? If we take subordinate aims or remote consequences and thrust them into the foreground, are we not in far greater danger of pursuing a "fragmentary ideal" than if we dealt with the great backgrounds of life? We fear Missions are suffering now for lack of concentration. If the current of a stream spreads widely over the flat lands, it will fail to cut the channel deep.

Two of the sections of this book, the chapter on The Native Religions and that on The Newer Naturalism will be of special interest to the general reader. These chapters contribute to a better understanding of Japan. Altogether the volume will be found interesting and written in a clear and readable style.—S. H. WAINRIGHT.

THE CHRIST OF THE INDIAN ROAD, E. Stanley Jones, Abingdon Press, U. S. A. Price $1.00 or ¥2.30.

"India," writes the author, "can now take from Christ because she is able to dissociate him from the West."

Through many incidents drawn from his own missionary experience, the author sets forth what he has found to be the tendency in the religious throught of India's intelligentsia. When a Parsee speaks unconsciously of "our Christian duty," when a Hindu says of the outcaste people, "It will take a Christ to lift them," we are made startlingly aware that a new Christ-consciousness has come into being, "the flowering of seed long sown." Though the author feels that nothing less than a whole-hearted acceptance of the Saviourhood of Christ will suffice, he finds great encouragement in such indications of progress.

Inferences about the author's views on mission policy and the missionary's place in the Christian movement are for the most part to be drawn obliquely. One feels, however, that, since the writer has evidently met with an unusually cordial hearing of the Christian message, they are deserving of study by missionaries of every land who are seeking light on questions of missionary and mission policy in their own fields.

In relation to the Christian movement of India he touches upon Gandhi's programme of non-violence, the aggressive commerce of the West, the Immigration Act of the United States of America. "India," he says, "is judging us now in the white light of the spirit of Jesus." Of the missionaries he says, "If we come as servants of the situation we step out of any dominating movement that may be the programme of the West."

While the book deals chiefly with the spiritual development of a nation, it is still a vivid personal document. In the introduction the writer tells of the change that India has wrought in his own Christian message. At first, he says, he was holding "a very long line, from Genesis to Revelation, on to Western civilization and to the Western Christian Church." His message was simplified and vitalized when he saw that "the gospel lies in the person of Jesus, that he himself is the Good News" and that the missionary's one task is "to live and present him."

The reader is constantly aware of the author's warm belief in what Christ has done and will do in the life of India. To read the book is to receive with enthusiasm fresh evidence of the adequacy of Christ for the needs of the world and an inspiration to throw the utmost of one's capacities into the expression of Christ to the world.

—B. Elizabeth Gillilan.

THE INTERNATIONAL REVIEW OF MISSIONS. Edited by J. H. Oldham and C. A. Gollock. Published quarterly. Price 10/6 per ann. *Special Double Africa Number.*

THE immediate objective of this Special Number of the Review is to provide material for the use of delegates to the International Conference on the Christian Mission in Africa, which meets, on the invitation of the International Missionary Council, in Belgium in September, 1926. The wider and more permanent aim is to furnish missionaries and administrators in every part of Africa, and students and supporters of missions at home, with an authoritative handbook on the modern situation in Africa, rich in well-ordered facts and dispassionate judgments. The value of such a monograph to those engaged in administration, in research, and in the presentation of the Call from Africa to the Church is readily apparent.

Men of African race, as well as nationals of America, Belgium, France, Germany, Great Britain, Sweden and Switzerland contribute to this number—a marshalling of international interests which is probably unique. Experience gained in residence on the Gold Coast, in Nigeria, Togoland. the Cam.rouns, French and Belgian Congo. many parts of the Union of South Africa, Zanzibar, Tanganyika, Nyasaland, Kenya and Portuguese East Africa has been drawn on; students widely travelled in Africa discuss more general themes. Colonial administrators, professors versed in African lore and language, educationalists, medical men and missionaries of many types give generously of their best. Each writer takes his own line, expressing his opinions freely—in particular the relations of black and white are discussed with challenging frankness—yet unity of purpose makes the number a book of twenty chapters rather than a journal with unrelated articles.

The Special Africa Number, containing some 300 pages, is published at 5/—and can be ordered from any bookseller. But subscribers for a year receive it and the three other quarterly issues for the usual subscription of 10/6, post free.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Hokusei Jogakko, Sapporo, by the 20th day of March, June, September, and December respectively. Contributors will oblige by making them as concise as possible, and by drafting them in the form now in use.

BIRTHS

BRAITHWAITE. On Feb. 16 in Tokyo to Mr. and Mrs. G. Burnham Braithwaite, Friends' Mission, a daughter, Edith Elizabeth.

CLARK. On March 2 at Princeton, New Jersey, to Dr. and Mrs. E. M. Clark, P. N., a daughter, Jessie Robin.

WOODARD. On May 2 to Rev. and Mrs. William Woodard, A.B.M., Sapporo, a daughter, Harriet Adeline.

MARRIAGE

BARROW—GULICK. On July 7 at Doshisha Girls' School, Kyoto, Miss Ethel Gulick, daughter of Dr. S. L. Gulick, to Mr. John Barrow of Canton Christian College.

DEATHS

BAUCUS. On April 8 at Pasadena, California, Miss Georgiana Baucus M. E. F. B., formerly of Yokohama.

CORRELL. On board ship bound for Japan during June, Dr. Irvin Correll, P. E., Tokyo.

SMITH. On April 9 at East Orange, New Jersey, Miss Lida B. Smith, M. E. F. B., formerly of Kagoshima.

ARRIVALS

BURR. On May 17, Miss Frances K. Burr, to engage in treasurer's work for the A. B. F. M. S. Miss Burr is residing in Kobe.

DISBROW. On March 24, Miss Helen J. Disbrow, P. E., from furlough.

FINLAY. On Feb. 6, Miss Alice Finlay, M. E. F. B., from furlough to Kagoshima.

KILBURN. On, Feb. 10, Miss Elizabeth Kilburn, M. E. F. B., from furlough to Kumamoto.

HEYWOOD. In July, Miss C. Gertrude Heywood, P. E., returning from furlough.

LAMOTT. On May 10, Rev. and Mrs. Willis C. Lamott, P. N., from furlough. Address: Meiji Gakuin, Shiba ku, Tokyo.

NICHOLSON. On March 18, Mr. and Mrs. H. V. Nicholson, Friends' Mission, Mito, after an absence of three months.

RAGAN. On June 7, Miss Ruth Ragan, Y. W. C. A., from furlough to Osaka.

SHAFER. On Feb. 6, Miss Bessie Shafer, formerly on short term, R. C. A., as a regularly appointed missionary. Miss Shafer has been assigned to the office work of the mission in Nagasaki.

STEGEMAN. On April 16, Rev. and Mrs. H. V. Stegeman, R. C. A., from furlough to Meiji Gakuin Theological Seminary, Tokyo.

STOUDT. On April 19, Mr. and Mrs. O. M. Stoudt, R. C. U. S., from furlough to Sendai.

TEUSLER. In July, Dr. R. B. Teusler, P. E., to St. Luke's Hospital, Tokyo.

DEPARTURES

BARNS. On April 17, Miss H. V. Barns, M. P., on furlough.

BARCLAY. On May 27, Mr. and Mrs. J. G. Barclay, C. M. S. Mr. Barclay has been appointed Group Secretary for China and Japan at the Headquarters of the Society in London.

BATES. On July 13, Miss Jean Bates, W. M. S. U. C. C., Kanazawa, on furlough. Address: Winnipeg, Canada.

BAUERNFEIND. On June 13, Miss Susan Bauernfeind, Evangelical, Tokyo, on furlough.

BISHOP. On June 19, Miss Annie B. Bishop, W.M.S.U.C.C., on health leave. Address: 199 Bowood Avenue, Toronto.

CALLBECK. On July 13, Miss Louise Callbeck, W.M.S.U.C.C., Nagano on furlough. Address: Central Bedeque, P. E. I.. Canada.

CANNELL. On June 27, Miss Mona Cannell, P. E., Fukui, on furlough.

CASE. In June, Miss D. Case, S. P. G., on furlough.

CHAPPELL, On May 22, Mrs. James Chappell, P. E., Maebashi, on account of the illness of her son.

COVELL. On June 15, Mr. and Mrs. J. H. Covell, A.B.F.M.S., Yokohama, on furlough.

CURTICE. On April 17, Miss L. K. Curtice, M. E. F. B., Hirosaki, on furlough.

DOWNS. On June 15, Mr. and Mrs. A. W. Downs, A. B. M., Niigata, on furlough.

ELLIOT. On July 3, Miss Mabel Elliot, P. S. U. C. C., Taiwan, on furlough.

FOOTE. On July 27, Mr. E. W. Foote, P. E., Tokyo, on furlough.

FORSYTH. On June 27, Miss Pearl Forsyth, Y. W. C. A., Kobe, to resume work with the Y. W. C. A. in Indianapolis, Indiana.

GERHARD. On April 6, Mr. and Mrs. P. L. Gerhard, R.C.U.S. on furlough. Address: 129 E. Vine St., Lancaster, Pa.

GILLETT. In June, Mr. and Mrs. C. S. Gillett, A. B. M., Sendai, via ports on furlough.

HAIG. On July 3 Miss Mary Haig, P.S.U.C.C., Taiwan, on furlough.

HANSEN. On March 27, Miss Kate I. Hansen, R. C. U. S., Sendai,

on furlough. Address: Logan, Kansas.

HEASLETT. On June 5, Rt. Rev. Bishop and Mrs. Heaslett, C.M.S., on furlough, via Canada.

HOFFHEINS. On July 8, Miss Mary Hoffheins, R. C. U. S., via ports, on furlough. Address: 1315 Decatur St. N. W., Washington, D. C.

HOLMES. In July, Miss M. Holmes, S. P. G., on furlough.

HOTTSON. On July 3, Miss Jennie Hottson, P. S. U. C. C. Taiwan, on health leave.

HUNTER. On June 2, Mr. and Mrs. J. B. Hunter, U. C. M. S., Akita on furlough. Mr. Hunter will study at Yale Divinity School.

JENKINS. Mr. J. A. Jenkins, after two years at Doshisha University, Kyoto.

KNIPP. On June 26, Mr. and Mrs. J. Edgar Knipp, U. B., Otsu, via Europe, on furlough. Home address: 4905 Ferndale Avenue, Howard Park, Baltimore.

KUYPER. On May 8, Rev. and Mrs. H. Kuyper, R. C. A., Oita, on furlough.

LEA. On July 3, Rt. Rev. Bishop Lea and Mrs. Lea, C. M. S., on furlough.

LINDSAY. In July, Miss Lydia Lindsay, R. C. U. S., on furlough. Home address: Cherryvale, Kansas.

LOMBARD. In June, Prof. and Mrs. F. A. Lombard, Doshisha University, Kyoto, via ports, on furlough.

LORIMER. Mr. A. I. Lorimer, for two years Amherst College representative at Doshisha University.

MacDUFF. On April 20, Miss Esther MacDuff, P. N. Tokyo.

MARSH. On June 13, Miss Caroline Marsh, Y. W. C. A., Osaka, on furlough.

McINTOSH. On June 13, Miss Elsie McIntosh, Y. W. C. A., Osaka, on furlough.

MILES. On July 13, Miss Mary Miles, P. N., Kanazawa, on furlough.

MINKKINEN. On Feb. 20, Rev. T. Minkkinen, Finnish Lutheran Mission, on furlough.

MOOAR. In June, Miss Eva Mooar, A.B.M., Osaka, via ports.

MORAN. In June, Mrs. S. F. Moran, A. B. M., Osaka, via ports.

MOULE. On July 3, Rev. and Mrs. G. H. Moule, C. M. S., on furlough.

MacLEOD. Mr. Duncan McLeod and family, P. S. U. C. C., Taiwan.

PAINE. On July 26, Miss M. R. Paine, P. E., via ports, on furlough.

PAINE. On Feb. 13, Miss Mildred Paine, M. E. F. B., Kagoshima, on furlough.

PALMER. On July 13, Miss Helen Palmer, P. N., Osaka, on furlough.

PAMPERRIEN. On July 8, Miss Gertrude Pamperrien, R. C. U. S., via ports, on furlough. Address: 3184 W. 82 St., Cleveland, Ohio.

PIDER. On March 2, Miss Myrtle Pider, M.E.F.B.. Women's Christian College, on furlough.

POWELL. On June 27, Miss Cecile Powell, P.E., Fukui, on furlough.

RANCK. In July, Miss Elmina Ranck, Evangelical Mission, Koriyama, on furlough.

RHOADS. On March 27, Miss Esther Rhoads, Friends' Mission, Tokyo, on furlough.

ROBERTSON. On June 4, Miss Eleanor Robertson, Y.W.C.A., Tokyo, on furlough, via Siberia.

SKILES. On June 4, Miss Helen Skiles. P. E., on furlough.

STAPLES. On July 17, Miss Staples, W.M.S.U.C.C., Fukui, on furlough. Address: Brantford, Ontario, Canada.

STROTHARD. On July 17, Miss Strothard, W.M.S.U.C.C., Kofu, on furlough. Address: Picton, N. S., Canada.

UMBREIT. On May 1, Dr. S. J. Umbreiht, Evangelical Mission, Tokyo, on furlough, via Palestine and Europe. Home address: Naperville, Illinois.

VOULES. In July, Miss J. Voules, S. P. G., on furlough.

WALKER. In June, Mr. Walker, S. P. G., on furlough.

WESTON. In June, Rev. and Mrs. F. Weston, S. P. G., on furlough.

WILLIAMS, On April 19, Miss H. R. Williams, P. E, Kyoto, on furlough.

WILSON. On June 7, Rev. Jesse R. Wilson and family, A. B. F. M. S., Osaka, on furlough.

YOUNG. On June 10, Mr. and Mrs. T. A. Young, U. C. M. S., Tokyo, on furlough. Mr. Young expects to do graduate work at Yale University.

RESIGNATIONS AND RETIREMENTS

GARDENER. Miss F. E. Gardener, C. M. S., Hiroshima, has resigned.

HARING. Rev. and Mrs. Douglas Haring, formerly of the A.B.F.M.S., Tokyo, have resigned.

JONES. Mr. and Mrs. Thomas Jones have resigned from the Friends' Mission. Mr. Jones has been appointed president of Fisk University, Nashville, Tennessee.

LEAVITT. Miss Julia Leavitt, P. N., Tanabe, has retired after forty-five years of service.

CHANGES OF LOCATION

CLARK. Miss Rosamond Clark, A. B. M., having completed three years of language study, has been appointed to the Matsuyama Girls' School.

GILLESPIE. Miss Gillespie, W.M.S.U.C.C., after a year in the Language School, has been appointed to kindergarten work in Fukui.

GRAY. Miss Gladys Gray, P. E., from Sendai to Utsunomiya. Address: 2903 Nishihara Cho, Utsunomiya.

HALL. Mr. and Mrs M. E. Hall, A. B. M., from Maebashi to Doshisha University. Address: Muromachi Dori, Imadegawa, Kyoto.

HUESING. Miss Edith Huesing, R. C. U. S., after two years of study in the Language School, has been appointed to teach in Miyagi College, Sendai. Address: 16 Junikencho, Sendai.

SCRUTON. Miss Scruton, W.M.S.U.C.C., having completed a year at the Language School, has been appointed to take charge of the kindergarten at Hyakkoku Machi. Kofu.

THEDE. Rev. and Mrs. Harvey Thede, Evangelical Mission, have been stationed at Osaka. Address: 14 Yojo Dori, Nichome, Minato ku, Osaka.

WILLIAMSON. Rev. and Mrs. E. Williamson, Evangelical Mission, have been stationed at Koriyama, Fukushima ken.

SMITH. Rev. and Mrs. P. A. Smith, P. E., from Kyoto to Hikone, Shiga ken.

MISCELLANEOUS

AMERICAN BOARD MEMBERS. In April, Dr. R. H. Potter, president of the American Board, and in May, Dr. W. E. Strong, associate secretary of the Board, stopped in Japan, en route to China and India, to confer with the American Board missionaries here.

PRESBYTERIAN BOARD MEMBERS. In August the following members of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (P. N.) will visit Japan and confer with members of the mission and leaders of the cooperating Japanese church: Mrs. Charles K. Roys, Miss Gertrude Schultz, Mrs. G. M. McKee, Dr. Robert E. Speer. Dr. Hugh T. Kerr.

UNITED CHRISTIAN MISSIONARY SOCIETY REPRESENTATIVES. After an investigation of the work of the Mission and conferring with the missionaries of the Society, Dr. J. R. Golden, Dr. R. N. Simpson, and Dr. Cleveland Kleihauer sailed for America on June 2d.

OLTMANS. Dr. Albert Oltmans, R. C. A., Tokyo, has been appointed General Secretary for Japan of the American Mission to Lepers.

as missionaries. They may be roughly grouped under four heads.

The first great demand is for a renewed sense of humility. When we see some of the great mission institutions with their thousands of pupils under some measure of Christian influence; when we read the Christian articles in the papers and call to mind that they are read by tens of thousands more, when we think of an established church of a quarter of a million, whose influence far exceeds its bounds, and when we realize the part that missionaries have had to play in all this, does there not come the temptation to say, or at least to think, like Nebuchadnezzar of old, "Is not this great Babylon that I have built . . . by the might of my power?" Even though we know the task is not yet done, may it not be that the glowing reports which we send home almost suggest that it is? The study of the unfinished task should be a powerful corrective to such an attitude. With on the one hand the results that have come from half a century of Christian Missions through the service of thousands of His children, and on the other the inexhaustible riches of God, when we look at the achievement today is there not discrepancy a somewhere?

In the second place the unfinished task calls for a spirit of self-effacement. It is not however to be found in the words of that hymn, "Oh, to be nothing, nothing!" which almost suggests God has made a mistake in making us what we are; but rather with the strong act of self-consecration:

"To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come."

The gift of personality which God has given to each of us is not a thing to despise or repress, but one to sublimate to the task of helping the Church to be able to shoulder for itself the responsibility of the unfinished task. The consciousness of this goal will not only gild our humblest task with a new glory, but will also enable us to come to a right understanding as to the place which we are called upon to fill.

Thirdly, the realization of the present position calls us to a fresh appraisal of the work that we are doing as missionaries. To what extent for example is mission policy today being shaped by the new conditions? Are the Boards really considering the call from the Japanese Churches to the Missions to enter the unevangelized areas? Are the claims of the labouring classes and

the country folk really being weighed by the executive bodies on the field? "We must allocate Mr. X. to that city, for it is an important place; and we have always had a missionary there, Besides there is a Mission House as well!" Is such an argument wholly unknown?

Finally, the unfinished task is a summons to us to avail ourselves of that power by which alone it will ever be accomplished. One of the most striking things in the Acts of the Apostles is the success which attended the efforts of the early missionaries. Set against the background which a knowledge of contemporary history and thought provides, the results are seen to be still more marvellous. We have not yet seen the like in Japan. Why? Doubtless there are many reasons, but may not one be that we have not yet sufficiently realized as the early Christians did, the completeness of our union with God, the fulness of Divine Power which results, and that perfection of Christian character which irresistibly attracts. In other words, are not we ourselves part of "the unfinished task"?

* * *

We would like to draw the attention of our reader to the special article on another page of this issue from the pen of Dr. Axling, in which he summarizes the results of the meeting of the International Missionary Council this summer.

When we remember the far-reaching results of "Edinburgh 1910," there is no reason why "Jerusalem 1928" may not, under God, be even more fruitful. The fact that at this Conference there will be a large proportion of delegates representing the indigenous churches in the Mission Field, marks a big advance on the conference of sixteen years ago.

It is the intention of the Editorial Board of this magazine in its forthcoming issues to take up seriatim by way of preparation some of the subjects that will be receiving special consideration at this conference. The next issue, however, will be devoted to a consideration of the subject of Church Unity so far as it affects the situation out here. The outstanding feature of the Edinburgh Conference was the awakening of the Church to the importance of this, so we make no apology for putting it in the forefront of the discussion of subjects leading up to "Jerusalem 1928."

* * *

While we are glad to be able to report a steady increase in the circulation of "The Japan Christian Quarterly," yet we must confess that it is not so big as it should be for a magazine representative of Christian thought and activities in Japan. In view of the ever-increasing interest in this land abroad and the attention which the proposals for the Jerusalem Conference are bound to evoke, may we suggest to our readers that "The Japan Christian Quarterly" for 1927 might prove an acceptable Christmas gift in certain quarters. With this number the Magazine becomes a regular publication of the Christian Literature Society of Japan.

The Place of the Word in the Unfinished Task*

A. J. Stirewalt

"PREACH the word." These words are taken from a letter written by an aged missionary—the greatest known—one whose conversion was occasioned by a most extraordinary intervention on the part of Christ—whose calling to foreign mission work was clear and specific—and who wrote under inspiration of the Divine.

It was written to a young missionary, Timothy, who was converted to Christianity under Paul's preaching, and who became a missionary through his influence.

Paul was then a prisoner in chains, awaiting execution because of his activity in Christian propaganda. While he desired to have Timothy come to him before his departure, his hopes for realizing such were considerably limited. In all probability, he realized that this would perhaps be his last message to his spiritual son and fellow-worker. Though realizing the imminence of his own execution for the Gospel's sake, he does not hesitate to admonish Timothy to continue faithfully in the ministry of the Word, conscious of the possibility of Timothy, for the same reason, suffering a like martyrdom. The seriousness and solemnity with which this epistle is written are apparent; but when he writes the sentence: "Preach the word," added seriousness and solemnity preface the instruction. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word."

We have then the circumstances of an old and experienced missionary, under divine inspiration, giving instructions to a young missionary, at a time which was not far removed from the beginning of the task which Christ commissioned His Church to perform. We, approximately nineteen hundred years later, are today facing the same work, in the form of an unfinished task, and the work to be done is practically the same, and the method of doing it is unchanged. It is true that the Gospel has made immense progress

* The Annual Sermon (2 Tim. 4 : 2 a) at the Conference of Federated Missions, 1926.

since then, and that the Church's momentum is vastly more, but the mental and spiritual setting of the unsaved today are practically the same as in Paul's time. Human nature has not changed much. There exists the same need for freedom from sin. Paul knew but one remedy for sin—the atonement of Jesus Christ; and he knew of but one method of bringing sinful men under the power of the atonement—the preaching of Christ's Gospel. This is the method he reiterates to Timothy, and the solemnity with which he does it, makes the preaching of the Gospel most fundamental in the process of man's salvation, as far as Christian workers are concerned. Other methods have been attempted by some zealous for the kingdom: for example, wholesale conversion at the command of a ruler, coercion under instruments of torture. On the other hand, there have been individuals who would dilute the Gospel hoping that it might be made agreeable to those who have not yet accepted it. It has even been suggested that the teachings of Christianity be joined with certain outside cults, hoping that eventually the essentials of Christianity might prevail. But Paul's most emphatic instructions are as plain and positive as they are brief.

In writing to Titus, he says (Titus 1:3): "God hath in due times manifested his word through preaching." Preaching the word is the method used by Christ. It is the method he commanded his disciples to use. It is the method his faithful servants in all ages have used. The kingdom is not established by force. To lead men into it requires a presentation of the word which is tantamount to persuasion on the part of the disciple, and a willing acceptance on the part of the one led. And we learn from one of Christ's parables that the Gospel is to be proclaimed with such earnestness and importunity that those called are "compelled to come in." To preach is a simple thing. It is easily done. To preach is the last command which our Lord gave before returning to his Father. When Jesus leaves the preaching of the word to his followers, he is merely asking them to do a thing which is reasonable—a thing which we are all able to do. Man could not redeem himself. Jesus came and did for us what we could not do. But he has left for us to do that which we can do, viz., the preaching of the Gospel.

Our Lord, who commissioned his followers to preach the Gospel, has not only given us the message he wants conveyed,

but he who, to his faithful people under the Old Testament dispensation, said: "I will never leave thee nor forsake thee," has specifically and solemnly said to those whom he has chosen to go into all the world to preach the word: "Lo, I am with you alway, even unto the end of the world." Consider how very carefully our Lord provided for those he had chosen to bear witness (Matt 10:19–20): "But when they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Paul, in speaking of all Scripture being given by inspiration, said: "That the man of God may be perfect, thoroughly furnished unto all good works." In confronting the Great Unfinished Task, do we lack anything? Has not our Lord made provision for our full equipment? He does not even ask us to make our own message. The truths which we are to proclaim are few and simple. He has no other way to tell lost man that he died to save him. He is depending upon us to carry that message. The Holy Spirit, the message, opens men's hearts and gives faith. God does not even demand of us results. If we are faithful in carrying the message, we have done all required of us, and can say with Paul: "I am pure from the blood of all men." But no one can say that he is pure from the blood of all men until he has faithfully set forth Christ's Gospel consistently with his opportunities.

The early disciples to whom the command was given knew nothing but to preach the Gospel. Paul, in reference to his preaching to the Corinthians said: "For I determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 2:2). After Peter had healed a certain lame man at the beautiful gate of the temple, he and John were put in prison, and examined. They were afterwards beaten and released, but commanded not to speak at all, nor teach in the name of Jesus. (Acts 4:20). They replied: "We cannot but speak the things we have seen and heard." The resurrection Gospel impressed them so deeply, and they considered it so important for sinful men that they could not remain silent. It was as natural for them to speak the word as it was for them to breathe the air.

Later, Paul seeing suffering humanity, and knowing that he had the message that can deliver man from this suffering, and raise him to a living relationship with his God, and to a harmoni-

ous relationship with his fellowmen, cried out: "Woe unto me if I preach not the Gospel of Christ." He appreciated the priceless gift of salvation which he had received through the bitter sufferings and death of his Lord. Not only to him was the gift offered, but to all people. The sacrifice made to secure the gift is beyond our conception. Paul felt a personal responsibility for preaching, and there is essentially a consciousness of that same responsibility upon every one who values the Gospel and the eternal blessings promised therein. The blessing of the Gospel belongs solely to no individual, nor to any group of individuals. It is committed to individuals to convey to others.

When Christ fed a multitude, he first gave the bread and the fish to the twelve apostles, for them to give to the five thousand people. This bread and fish did not belong to the disciples, but was merely entrusted to them, by our Lord, to give to others. Had they eaten as much as they wished, and merely left the rest without giving it to the hungry multitude, Jesus would have criticised them for selfishness and unfaithfulness. We would criticise them. They would have kept something which did not belong to them. When we fail to pass on to others the message which has been given us, for them, we too are unfaithful and deserve criticism. Paul felt this and cried out: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise" (Rom. 1:14). He felt that he had something which belonged to them, viz. the Gospel, and that as long as he did not show them the way of life, he was their debtor. In giving the Gospel, as in feeding the five thousand, there is plenty for all. The more the twelve gave, the more they had to give. Christ tasted death for every man, and the more we seek the salvation of others, the stronger hold on salvation do we ourselves have—the more precious does it become to us. We have a more abundant life.

In preaching the word, we need power. Christ, in speaking to the twelve, said plainly: "Without me, ye can do nothing." Later, he told them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." If we, as teachers of the Gospel, do not have the power we should have, might it not be that we have not sufficiently preserved that relationship with our Lord that the branch has with the vine? Might it be that in the attempt to do many things, we have not tarried in quietness long

enough, and seriously enough, to be endued with power from on high? Perhaps we hurry about, attempting many things, following our own plans, but neglecting the one thing which is needful.

Christ says preach. Paul says preach. But the masses do not believe our message. (I Cor. 1:18) "The preaching of the cross is to them that perish foolishness." (I Cor. 2:14) "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, for they are spiritually discerned."

But is the Gospel not intended for those who are lost? Are the lost not to be saved through it? Truly so. The preacher of the Gospel, together with his message, is to bear witness to the truth. He is himself to be an epistle "known and read of all men." Christ explained that the word is the seed. We are to sow bountifully, even though we know that some will not bring forth fruit. Some of the ground has thorns growing in it. Some has stones on it. There are paths across it. It may be possible to pull up the thorns. It may be possible to remove the stones, and it may even be possible to make hard ground soft. In some cases, it may be as necessary to prepare the soil as it is to sow the seed. It is necessary that we study the modern mind, for it is with this mind that we have to deal. It is this mind that needs to be renewed through Christ Jesus. It may be necessary to give food to the hungry man before he will receive the Gospel. A man without clothes and roof needs protection from winter cold, and first to learn *love* from his fellow-man, and afterwards perhaps he will understand what God's love means. This was Christ's method. But with it all, we must know that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Preach the Word."

Christ was bold in preaching the word. He stood up among the people of his generation and said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He knew that the Scribes and Pharisees would hear this, but the constraint of necessity was upon him. Sin must be shown as sin. Such boldness sent him to the cross, but the people heard the truth. Christ also said: "Whoso therefore shall be ashamed of me and of my *words* in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory

of his Father, with the holy angels." Paul says: "I am not ashamed of the Gospel of Christ," and then he gives his reason: "For it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." If we truly believe that in this Gospel there is power to give salvation to lost souls, the matter of a limitation upon our boldness should be unthinkable. If this great unfinished task is to be brought nearer completion, we should have the spirit of Paul, who though bold in his preaching, yet solicited prayer of the Ephesian Christians: "That I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. 6:19).

The second thing which should be emphasized is the word, *word.* Paul did not explain to Timothy *what* word he should preach. Paul had, by his own teaching and example, made that clear to Timothy long before. Timothy well knew what he meant. John, in the beginning of his Gospel says: "The Word is God." Then, to preach the word means to preach Christ, or God. This word, or this message, originated because of the life and death of Christ, which was because of God's love. We cannot separate our preaching from Christ, and still preach the word which Paul meant. Paul's preaching was full of Christ. He knew no other message. "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). This was Paul's attitude toward the word.

The attractions of science, of philosophy, of art and literature are strong. People are interested in them, and many desire to hear them. The discussion of current topics is fascinating, and has its place in this earthly life, but in helping souls to obtain eternal life, nothing short of the Gospel of Jesus Christ is adequate to the need. Many no longer believe the truth, and as Paul prophesied (2 Tim. 4:3-4): "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." During the time of Isaiah, there were people who desired the same thing (Isa. 30:10): "People who say to the seers: See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." But the sick man himself does not choose the medicine he needs. It is the physician who chooses it. Christ, the Great Physician, has

given us the *word* which can lead all sin-sick souls to the source of healing.

When Paul says "Preach the word," he does not mean a dogmatic gospel which is understood by only the most educated, and perhaps not well by some of them. Sick men need soft food. Sinners need something simple and concrete. A lost man needs the way made plain so that he can reach his home.

We, as preachers of the word, should deliver the message so simply that even the most ignorant will understand it. The prophets of the Old Testament period became eminent by doing the duties committed to them. They were intent on righteousness and truth. They had a simple message and delivered it so that all could understand it (Jer. 38:6). Jeremiah delivered his message and freed himself from the blood of his countrymen, even though he was let down into the dungeon whose bottom was mire into which he sank. Christ's preaching was of the same kind. It was simple. It was concrete. It was understood by all.

Pleasant things are not always the most useful things. People do not like to be told that they are full of sin. But how can a man be saved from sin, if he does not recognize his condition? People do not like to hear about eternal punishment, but how can they escape it, if they do not know the danger? The preacher who ignores the awful truths concerning the judgment of the unrepentant and unbelieving is preaching a false gospel. He preaches in the name of the Gospel, but omits that which makes the Gospel most precious. No one can truly desire salvation unless he first realizes that there is something to be saved from. The New Testament, as well as the Old Testament, vividly and constantly points out the danger which is always near every man, and the certain destruction which is near the unrepentant. For us to preach, but omit this part of the word is to be unfaithful to Him who gave the word; and unfaithful to our fellow-men who are in danger of eternal destruction. Paul said to the elder of the church of Ephesus (Acts 20:27): "I have not shunned to declare unto you all the counsel of God." To preach the word faithfully means to preach so as to produce faith and repentance in those who are unsaved, and spiritual growth in those who are already in the Kingdom.

In no way can the love of God be so clearly, beautifully, and

convincingly set forth as in the fact that God makes plain to the sinner his condition and peril, and then shows him the way of escape—a way provided by himself, out of great mercy, and at infinite cost. The Gospel comes as news, showing the awfulness of sin, but God's unlimited love for the sinner. Paul felt the difference between man's word and God's word when he said (Gal. 1:10–12): "If I please men, I shall not be the servant of Christ. But I certify you brethren, that the Gospel which was preached of me is not after man, . . . neither was I taught it, but by the revelation of Jesus Christ."

When God sent his Son into the world with a specific message, and for a specific purpose, his Son did not dare to substitute anything else. When teaching men, and defending his message, he said (John 8:38): "I speak the things which I have seen with my Father." Also, he said (John 8:28): "I do nothing of myself, but as the Father hath taught me." Here is the example of one, greater than we, who dared not give out a message that was not from God. Dare we do what our Lord Jesus dared not do?

The word "preach," in the text, is designated, in the Greek, by the word *kerux* which means to *herald*. The idea is not to *make* a message, but to merely carry and deliver the message of another. With royalty, the duty of the herald is to carry and faithfully deliver the *king's* message — not his own. Failure to deliver the king's message would incur the king's wrath and punishment. Alteration of the message would incriminate the herald to the extent of no longer having the right to live. So sacred was the responsibility resting upon the herald that nothing short of a faithful and complete fulfillment of his duties made him free from the responsibility placed upon him.

In 2 Cor. 5:20, we have the following: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Also, in Eph. 6:20, Paul calls himself an "ambassador." The responsibility of an ambassador sent by the government of one country to the government of another country is great. The idea of expressing his own opinion, as a substitute for instructions received from his government, is absolutely foreign to his duties. Such a procedure would make him unfaithful, and a traitor, to his government. There is too much involved for any ambassador to commit his country by the expression of private opinion. We, as ambassadors

for Christ, have even a more sacred responsibility resting upon us. If we fail to give the message, or carry a message different from that given us by Christ, when the eternal welfare of souls depends upon the *truth*, how can we hope to escape that awful consequence depicted by John (Rev. 22:18–19): "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Is it not wise and safe to follow the example of him who said (John 14:24): "The word which ye hear is not mine, but the Father's which sent me?" How can any preacher hope for success, if he fails to follow the example of our Lord on this point? Our Lord said (John 6:63): "The words which I speak unto you, they are spirit and they are life." Words with spirit and life are necessary to revivify dead souls. No mere man can lay claim to his own words possessing such qualities.

In his explanation of the parable of the sower, Christ said: "The seed is the word." Can anyone who sows seed be careless as to the kind of seed he sows, and still expect to reap the best possible results of his labours? If we are interested in the results of our labours, we can no more expect the advancement of the kingdom of God by preaching a message other than that given us by Christ, than we could expect to gather grapes by sowing the seeds of thorns, or figs by sowing the seeds of thistles. The type of Christianity that is to be depends upon the kind of preaching that is. I veritably believe that if all the Christian workers of this country could, with an increased fervour, boldness, and fearlessness, and with a unified message, proclaim the whole counsel of God, setting forth, on the one hand, sin as sin, and on the other hand the holy, righteous God who hates sin, but loves the sinner, the message would so resound throughout the length and breadth of this land as to arouse the interested attention of the people of this nation to consider the matter of life and death, as it has never yet been aroused. But nothing but the whole Gospel of God can do it.

Governments have failed to prevent evil among their own people, and war between nations. The world's leading men say that only the Church can save the future. But if those who

represent the church go to the world for their message, how can the church have more power than the world? It will also fail. The living "word," "quick and powerful, sharper than any two-edged sword" is needed (Heb. 4:12).

Aaron tried to excuse himself from God's message, by saying that he was not fluent. God rebuked him by showing him that it was not the man who carried the message, but *the message itself* that is important, and this God supplies. The essential quality in the messenger is that he be faithful.

The duty we have to perform has but one secret. It is preaching not the old, nor the new; but the true as against the false. It is not to philosophize about a far-away theological God, but to live the message of love as well as to preach the message of the word. Our Lord gave no definition of God, but he brought God into the life of a man with such a fulness of grace and truth that people knew God better than they would have known him through a stereotyped definition. "God is love" is one way that God appears to a repentant sinner. But this says nothing about God's power, or wisdom, or omniscience. But he who knows that "God is love" knows God. An experimental knowledge of God should emanate from our preaching. It should be a knowledge that binds to God. "Lord, to whom shall we go?" (John 6:68) is the cry of the repentant sinner. Then "God is all in all to him" (I Cor. 15:28). But only God's word can produce such effect. Man's word cannot. If we deliver our own message, we are responsible for its truth. But if we deliver God's message, we are merely responsible for its delivery.

When I am sick at heart and want comfort and courage, I care very little what you may think and say, for your opinion may not be very much better than my own. What you tell me may contradict what the one before you said; and the one who comes after you may contradict what you say. But if you tell me what *God* says, I am satisfied.

To be able to preach the word means that we ourselves have accepted it, and use it as our guide. We must know the word—be intimate with the Bible. Good books about the Bible are useful but a knowledge of the Bible itself is indispensable. Dr. Pusey, when asked by his wife, why he could not preach as well as Newman preached, gave among other reasons, that he had been studying evidences when he should have been reading the Bible.

To say that we are to preach the "Word," does not mean that we are to refrain from being intelligent, as some might imply. Intelligence and faithfulness to the word are entirely compatible. Paul admonishes Timothy (2 Tim. 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

As heralds, as ambassadors, as witnesses, or as Paul calls himself, a bond-servant of the Lord Jesus, our duty and privilege is to preach the word. If this is done faithfully, our Lord whose the word is, will care for the results.

When I was a student in college, an aged pastor whom I greatly revered, in speaking to our theological society said: "Young men, I never enter the pulpit without trembling." It was only after some years that I understood what he meant. He was an aged man, and had had long experience in public speaking. He did not fear his congregation's criticism, for his people loved him; nor did he fear that his courage would fail him. But what he did fear was that he might fail to properly set forth God's message.

This feeling of responsibility is consistent with that of Dr. Horace Bushnell. One of his intimate friends was at the side of his death-bed, when Dr. Bushnell addressed him: "Doctor, I greatly fear that some things I have said and written about the atonement may prove to be misleading and do irreparable harm." He was lying upon his back with his hands clasped over his breast. He lay there with closed eyes in silence, for some moments, his face indicating great anxiety. Directly, opening his eyes and raising his hands, he said: "O Lord Jesus, Thou knowest that I hope for mercy only through Thy shed blood."

Can you picture to yourself a blind man walking on the crest of a rugged mountain? On each side there is a steep precipice, and *one mistaken step* would mean certain death. He is depending upon your instructions. Would you dare give a mistaken word? Would you dare give any more, or any less, than the most accurate instructions? That blind man walking on the mountain crest is the sinner who is in imminent danger and you, fellow-worker, are the watchman appointed of God to give God's message of deliverance. Can you afford to trifle with the message? Can you avoid the most solemn responsibility when that man's *eternity* —depends upon your faithfulness?

The sinner needs the truth, the whole truth, and nothing but the truth; for it is only the truth that can make him free.

If Christ was offered once for all, and this Gospel emanates from that great central fact of redemption, it is clear that it can never be altered. Paul evidently recognized the fact of the unchangeableness of the eternal Gospel when he wrote to the Galatians, "Though we, or an angel from heaven, preach any other unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Our Lord, in giving the great commission, said: "Teaching them to observe all things whatsoever I have commanded you." The message is accurately defined. No more. No less.

If you take from me this word, I have no message. If you take away a part of it, the remaining part is not complete. If you tell me that a part of it is not credible, I have no means by which I may know that the other part may be relied upon. With apologies to Augustine: Give me a whole world for my field, a whole church for my fellowship, and a whole Bible for my message.

Nothing short of the whole Gospel of God, set forth under the power of God's Spirit, with a call from death to life, can bring to completion the great unfinished task. And God is depending upon us.

The Missionary in Rural Evangelization*

J. G. DUNLOP

THE subject assigned to me is "The Missionary in Rural Evangelization," but I can do little more than present that aspect of the subject which has to do with the occupation of the field. It would be almost idle and futile at this stage to discuss the technique of rural evangelization. What is necessary first is the adequate occupation of the field, and it is mainly of that that I wish to speak and for that that I wish to make a plea.

OCCUPATION OF THE FIELD

What would be the use of discoursing on methods of work, that is, on the tactics of the local struggle, when we are yet largely without strategy or plan of campaign or resources? A writer in "The Atlantic Monthly" last spring related that many months before General Allenby's lightning advance through Palestine and Syria up to Damascus at the end of 1917, that wonderful Englishman Lawrence—mystic, scholar, patriot, soldier—Lawrence and his devoted Arabs could have taken Damascus over and over again by an advance through the desert, east of the Jordan, but they could not have held it. They therefore awaited Allenby's coming into alignment and the full preparation of all arms—horse, foot, guns, air force, and even the navy along the coast—for a simultaneous and unswerving advance northwards to culminate in the complete overthrow of the Turkish and Imperial German domination in Syria and in all Mesopotamia.

THE PAST

There have been sporadic attempts at rural evangelization in Japan, but in general the time has not been yet for the full advance. Some have charged that we have neglected the villages, but we have not neglected the villages any more than Lawrence neglected Damascus. In some parts of the country a beginning has been made. They are villages—in Hokkaido, for instance, quite obviously—where the uprooted and transplanted people are more open-minded than those in the rest of the Empire. But even in such sections the Christian leaven has pushed its way

* A paper read at the Conference of Federated Missions, 1926.

through to the village by way of the metropolis, the city, the town. That is the natural order in Japan as in every other land where there is a highly articulated civilization. In more backward lands it is different and the village may be entered at once, as it is in parts of India, in Uganda, in Korea. In the more imperially regimented lands it is different, and it is mainly those who have been uprooted and released from the paralyzing influences of their old surroundings and domiciled in the big cities that have come under Christian influence. Even in Tokyo, it is not downtown Tokyo, the ancient and true Yedokko, the Japanese Cockneys, that have become Christian, but uptown Tokyo, the new Tokyoites, transplanted from the provinces. So far the Christian Church has but slowly won individuals or households long rooted in one place.

I have taken these last sentences almost verbatim from a report which I wrote for our Mission on this subject 16 years ago this summer. We found then that, in a section comprising about one-fifth of the population of Japan, there were nearly 3,800 villages, most of them composed of a number of separate hamlets. There are in Japan literally scores of thousands of villages. Among 3,756 of which we got report in 1910 only 21 had any Christian work. The appalling fact is that it is little better today except as newspaper evangelism has brought the Gospel into some of them.

We have in Japan conditions similar to those of the Roman Empire in which the first Christians planted the Kingdom; and to charge the missionary in Japan with neglect of the village is as reasonable as to criticize Paul and his fellow-workers for confining their work largely to great imperial cities instead of going out to the villages. Stalker in his Life of Paul says of the great Apostle that he "was always a lover of cities, constantly moving on from one great city to another." It was something more than upbringing or temperament. When he says, "I must also see Rome," it is something more than the idle desire of the tourist. It was with Paul a sense of method for his times and environment. He sought to win individuals in order to form them into churches—and, as far as possible, at centres from which influence would radiate far and wide. This is elaborated by Bishop Arthur Lea in a devout and scholarly paper on Evangelism in the July number of "The Japan Christian Quarterly." So Paul

pressed on from Antioch to Ephesus, to Athens, to Corinth, to Rome. The most recent writer in English on the Life of Paul, Professor T. R. Glover, gives as the titles of his first three chapters three single words, Tarsus, Jerusalem, Damascus; and he might have gone on: Ephesus, Corinth, Rome. Mr. Moody once said, "Water runs down hill and in our country the big cities are the high hills. I work in our great cities, hoping to influence the whole country."

This looks like an argument against rural evangelization, but that of course is not what I mean. Oh, for the patience and the philosophy of Him who said, "First the blade, then the ear, then the full corn in the ear." It is not that we are to be indifferent or careless about either city or country, about any section or class—far from it—but that in the life and work of the Kingdom of God we have to recognize and acknowledge a law of growth and a fixed order of development. What fits in Korea not a few have found impracticable in Japan. In your garden the soil and the season of planting and the care that are splendid for onions or pease may not suit for lettuce or celery. The docile and scientific learner, waiting, I say, on the Lord, will avoid trying to rush or control Him. A Simon Peter could try that—more Simon yet than Peter—or the sons of Zebedee, or the disciples with their question so narrow and shallow, "Dost Thou at this time restore the kingdom to Israel?"

Well, we have had to wait. The past has been a period of watching for the time when we could carry the Evangel into the next towns and ever to a smaller and more remote place; and, note, if we are obedient, always first searching out who in it is worthy. In Japanese villages it would be perhaps the serious-minded official or doctor or the diligent and devoted teacher.

THE PRESENT CRISIS: THE YOUNG MISSIONARY

I come this morning with what I trust will be a word of hope for many a bewildered or discouraged young foreign worker who is perhaps thinking that after his first or his next furlough he will not come back to this land where there are too many intimations that the work of direct evangelism by foreigners is finished and we can no longer be of use. In every decade of four that I have known in this land there have been these intimations and some become discouraged by them. A young man wrote me

recently, "No one likes to feel that he must spend his life fanning a dying flame." Last Christmas at Kamakura some of us heard Dr. Ebina and Dr. Kozaki chaffing each other about anti-missionary exploits of 35 years ago. It was a laughing matter for the two veterans in 1925, but to those of us who were young in the early nineties it was no joke at all. In my sixth year in Japan I tried to get away from it all, asking for a transfer to China, where there seemed better promise of permanence. How thankful I am now that wise and kind friends held me here in spite of myself!

And so I ask younger men and women today not to heed the vagaries of some of the leaders so-called and even Boards and committees at home—and some here in Japan who have vacillated. As I think of them there comes to my mind a story of an absent-minded man who got confused in one of those revolving doors at the entrance to a bank or hotel. He went round and round saying to himself, "Bless me, I can't remember whether I was going in or coming out." Some are hardly better than that. But there are others, thank God, who are very sure and firm in their realization and conviction that it is still, alas, early in the war, even the foreigners' share in it. It is not the autumn to 1918 and the last battles, Château Thierry, Amiens, Argonne, and the rest. Would that it were! It is still at best only the early part of 1916 and the beginning of the bloody welter of the Somme. Are we even in 1916? The autumn of 1915 or spring of 1916 would have been far too early a date for any of the warring armies to lay down arms and leave the rest to fight it out without their aid. Any Board (I am not thinking of any one alone) is making a tremendous and perilous blunder that decides now upon a policy of no further replacements of evangelistic workers from home. Such a policy cuts deep into the roots of the morale of their remaining force, and it also condemns the Japanese churches associated with them to an early practical insignificance as one of the allies in the great war for the establishment of Christ's Kingdom in Japan. They only will have a substantial part in the victory who, in the strong words of Gospels, Acts, and Epistles, "continue stedfastly" and "endure."

I think with shame of my own over-optimistic estimate in an address at the Jubilee Conference of Protestant Missions in Tokyo, in October, 1909. I have had to repudiate my estimate of the

proportion of the whole missionary task which I then considered finished. I thought that, after 50 years of it, we were about half through. I honestly thought that then, but if only 50 years remained then, 17 years ago, only 33 years remain now for completing the main bulk of the missionary task, not the complete evangelization, but the foreigner's share in it. Do any of you believe that, barring a most miraculous speeding up in progress, our foreign task will be in the main completed in 33 years? I do not. I believe in the miraculous Person and the miraculous work of Jesus Christ, Divine Son of God. I believe in miracles, but I hear too an ancient prophet saying almost satirically, "Shall the earth be made to bring forth in one day? Or shall a nation be born at once?" Isaiah, with all his emotion and enthusiasm, had some historical perspective. And once more I hear my Lord say, "First the blade, then the ear, then the full corn in the ear." In a little old inn last night I talked with the innkeeper and I mentioned that I had been a guest in his house 36 years ago this summer. He said, "Oh, that's recent. Our family have been carrying on this business for 300 years." Think of it! Three hundred years inn-keeping, and we have been getting tired and talking of quitting as heralds of Christ's Eternal Kingdom after less than two generations.

In 1909 I begged for reinforcements. I believe we have received quite the 50% increase which I made the outside request then; but I cannot see that it has made much difference in the force in direct evangelism in the provinces. In the province in which I work there are fewer missionaries than there were then, and I find in few of the provinces with which I am acquainted a larger force than formerly. The Japanese force has decreased rather than increased—with the foreign force at best stationary. The missionary term is shorter. Ours used to be 8 years: it is now 5, 6, or 7 years. There is a larger proportion of absentee workers than formerly. Also, more are in institutional and administrative work, and newcomers are not so soon available for active work. Language School studies, splendid in themselves, keep them back. As for the Japanese evangelistic force, there have been increases of appropriations for most of the Missions, but the rise in salaries, rents, and so forth, has absorbed all, and more. Self-support has not kept pace with the rising cost of living, and numberless places of work have been abandoned.

When I was a young man in Japan the high salaries for pastors were the ¥30 and ¥35 ones. Today the corresponding salaries are ¥180 to ¥220 perhaps. We rejoice in the higher standard of living, but it cuts down greatly the volume of church work in a land where self-support advances so slowly as in Japan.

Well, as a necessary step to getting a real start in country evangelism, my plea has to be again for reinforcements, and I should not dream of suggesting only 25% or 50% as I did nearly 20 years ago. In Mie prefecture I have been trying the past year to get my own responsibility for work among the churches reduced by half, another evangelistic man to be appointed to the field to take the other half—and both of us free for new work along different lines of advance. I wish we could locate an evangelistic man in each of the five cities and large towns of the prefecture. I would have a missionary family or a single lady or two ladies in every city or town in Japan in which there is a secondary school—middle, girls' high school, normal, technical. There are, roughly speaking, about 300 public middle schools for boys in Japan, over 450 girls' high schools, and over 600 commercial, agricultural, and industrial schools. There are about 100 cities in Japan, about 1,000 towns, and over 20,000 villages, which again must be multiplied by 3 or 5 to get the real number of separate communities. What a mass of life it is! Perhaps 20% of the 100 cities even have no foreign workers, and practically all of the towns—and yet it would not be a great thing to supply a foreign Christian household for each of the 1,100 cities and towns. That is what I mean by Allenby coming into alignment. We shall never do it however if every missionary concern, little or big, coming out here yields to its own erroneous ambition or to its first Japanese advisers and settles down in a great city, because it must have a headquarters in Tokyo or Kyoto, Kobe or Nagoya. The Great War wasn't won that way. There was a little Portuguese army, there was even a little Armenian army, but they went where they were needed and sent. "The sons of this world are for their own generation wiser than the sons of the light." The soldiers may not have the fine grace and devotion that you and I have, but they have a lot more common sense and spirit of concession. I want to see about 1,100 points occupied in Japan from which to reach out in many ways to the villages by which they are surrounded; working first with the local

church and its pastor or evangelist. We simply must do that if we have a Pauline sense of method and Pauline wisdom and love for the brethren. To do anything else, to try to work independently, would be—on the lowest plane, if there were nothing else against it—only inviting the denominations to spend a great part of their energy in contriving means of controlling us. But we must not stop in local town or city churches; we should unite with our Japanese brothers and sisters in little groups of volunteer workers for the wider task.

One day as a boy in a shipyard I said to a man in the boiler-house of the saw-mill, "What is that big awkward-looking thing up there running round and round, and what's it for?" He said, "That's the governor,"—and he went on to explain that it was a contrivance for maintaining a uniform velocity against a varying resistance. What a description of a big part of the missionary's task! A contrivance for maintaining a uniform velocity against a varying resistance. That is what each of us evangelistic missionaries ought to be in a group of churches. As I see it, foreign school workers as well are not very different. But I was speaking of churches. Note that I say a group, not a church. Each of us should be a governor. Forget that I said a big awkward-looking thing going round and round. The governor keeps the machine going steadily, harmoniously—in immature church life not a dominating, domineering thing, but a steadying influence that saves the churches from shaking themselves to pieces with friction or from wasting and dying when left temporarily without a Japanese overseer. A "governor" locally and an inspirer and companion in a wider service.

THE FUTURE: GETTING INTO ALIGNMENT

One of the first things they did in the Palestine campaign when they got down to serious business was to gather in supernumeraries and eliminate waste. They had had some quarreling generals in the earlier days fighting their way up from the Canal towards Beersheba and Gaza, but those generals do not appear on the record after Allenby comes on the scene. What does appear is new infantry, cavalry, additional air-planes, supernumeraries in Egypt, Macedonia, Mesopotamia, India, gathered in to become effectives in Palestine.

That is one of the first things we should be in the approaching new campaign in Japan. We too have supernumeraries—families, single women, mislocated now, whatever has been their case hitherto. Think of the new houses wastefully provided in the great cities and some of the secondary cities in the past few years; additional ones now being planned and soon to be built that might far better be set up in the towns of 20,000 to 50,000 rather than in the cities of 200,000 to 2 millions. How short-sighted or wilful we can be sometimes!

Many Japanese leaders are advising an advance by missionaries to the frontier—T. Kagawa, speaking before our Presbyterian Board in New York last year; K. Miyazaki, speaking to young missionaries in Tokyo recently; in articles in the church papers, in speeches in church conferences, more and more the talk is of "*noson-dendo*," work in rural communities, by foreign workers. Everywhere they are saying to us, "Go in, the water's fine." When we were boys, it used to be, "Come in," not "Go in." But never mind that. Few, very few, are saying that missionaries in increased numbers are not needed or wanted in Japan. Read Bishop Motoda in "The Japan Christian Quarterly," just published. More men, more money is his cry. Listen to Bishop Uzaki at the Mott Conference in Kamakura last December—his address published in the National Christian Council Bulletin in April. He says that if missionaries are sufficiently self-effacing and careful not to be obstructive in the Japanese churches, they have a place for cooperative work in many sections of Japan.

And after doing all possible by redistribution of supernumeraries, Allenby apparently besieged headquarters for heavy reinforcements of new troops, for he got them.

As I have already said, we cannot do less. Japan has been neglected in comparison with some other lands, though I know well that there are yet others that have been still more neglected. Unsparing redistribution on the field would shift anything from 10 to 30 per cent. of the total personnel of some of the larger Missions, and even a larger percentage in some small groups. It might give up 200 foreign workers out of the large cities for this most attractive advance. If the Missions took hold of it enthusiastically, I believe the Boards and Churches at home could be counted on to send us several times as many fresh reinforcements.

Some here will be skeptical or will even scoff at this. And I know only too well that there are scoffers at home—and not of the old globe-trotting and sea-faring classes either, but in the churches and seminaries and in powerful committees and offices. And that leads me to say that after reading several volumes on the Palestine campaign I found no trace of poison gas there. There was a most thrifty combing over and redistribution of supernumeraries; there was heavy reinforcing; and there was no poison gas.

Would that there were no poison gas in our Christian campaign! One of the dangerous things about gas is that it blows back sometimes into one's own trenches and with terrible effects. At home three years ago my wife had to lead a study class in a women's missionary society, using as text-book a volume entitled "World Friendship Incorporated." We read the Gospels and we find Jesus using words and titles with exact discrimination. His followers were first disciples. Only later did they receive more honouring titles—friends, witnesses. It was in the last days that He said, "Lazarus our friend sleepeth." It was one day in great tenderness that He said to His seasoned and now devoted closest group, "Fear ye not, my friends, them that kill the body and after that have no more that they can do." Even the old pagan scholars who wrote in Greek and Latin 2,000 years ago knew better than to bandy about the words "friend" and "friendship" as we do often nowadays. World Friendship Incorporated! And I have been reading D. J. Fleming's "Whither Bound in Foreign Missions," and in it a tiresome chapter on what he calls "Mutuality." The sum of the matter according to Professor Fleming is that "Mutuality's inescapable demand on us is to make Him (Jesus Christ) known." In my simplicity I had been supposing that it was the love of Christ that constrains us—because He died that they who live should not henceforth live to themselves but to Him who for their sakes died and rose again.

Oh, my friends, I fear me it's poison gas, disarming and paralyzing ourselves mainly. That is the sort of thing they have been doping our young people with at home, and our candidates and should-be candidates for foreign missions, till they have paralyzed most of the genuine sympathy and evangelism out of them. Is it any wonder that the church boards have deficits and candidate departments call in vain for volunteers when Christians

are forbidden any longer to look on the multitudes in the dark places of the earth as sheep scattered and distressed and without shepherds or as golden fields of grain abandoned and withering and dying unharvested?

TACTICS

There remains little time in which to speak of technique, tactics. What, practically, should we do? What, concretely, can we do?

To less privileged Christians than ourselves, who could not come out to foreign work, we used to sing,

If you cannot cross the ocean,

and so on, and we tried to show them possibilities, privileges, at their own doors. Today, alas, to many foreign workers who have let themselves be cowed into a chronic inferiority complex, we have to point out the manifold opportunities for satisfying, joyous, fruitful work possible in any city, town, or village in this land.

Praying. Begin with that. I have left many things undone which I ought to have done, and, only too often, praying; but I look back in humble thanks to God for the prompting of His Spirit that made me throw myself on my knees in a hotel room in Yokohama, a few minutes after touching these shores 39 years ago, in gratitude to Him who had let me come out here and begin the great emprise. Ten years later things went wrong—apparently—and I was thrown out of Japan, but one day, again in a hotel room, I knelt with that man of God, Robert P. Wilder, and we prayed for the way to be opened again for service in Japan; and in a few days a telegram came announcing reappointment.

We hark back again and again to Peter and John going up into the temple, at the hour of prayer. We like to read of Paul and Silas and Timothy and Luke, after that first landing in Europe at Philippi, going outside the gate by a riverside where, as Luke says, "we supposed there was a place of prayer."

Men and women, should not we have less doubt and fear if we had more joy in the hour and the place of prayer?

Singing. Do we sing enough? It was on a Sunday morning that I landed in Japan, and within an hour a man going to China

and myself had found a church and we were singing at an English service in the Kaigan Church, Yokohama. That night I was in a Japanese service, and my guide handed me a Romanized hymn-book and I found to my joy that I could sing in Japanese. The next step was a week later, Sunday night at dear Dr. Whitney's, Akasaka, Tokyo. They lacked an organist, and my poor bit of playing was put into requisition, and also they asked me to give a testimony, though through an interpreter — and is not that the biggest thing we are ever allowed to do, to testify, be a witness for Jesus Christ? Within a fortnight I was up country alone in a provincial town where I was to teach—but there were Christians, a rented chapel, a weekly prayer service, a Sunday school, and preaching and singing in the street, and from the first month the newcomer had his share in all of them, always.

Are things so different today? Praying; singing; witnessing, first in English, soon in Japanese of sorts; visiting; fellowshipping with the workers, especially the subordinate clergy and ministry, many of whom are denied the status of ordained ministers as they would not be if they were workers in American or British communities.

And there is testimony on the streets, outside railway stations, in the stations among the railway staff, great possibilities which some of us have had and still others could have.

There is correspondence—what a field of quiet, unseen instruction and inspiration there! There is newspaper evangelism in all its branches.

There is the forming of working groups. Read A. D. Berry in the current Quarterly to which I have already referred—and D. S. Spencer on John Ing long ago in Hirosaki. There are still the same possibilities. As a young man in this prefecture 35 years ago, with a Japanese evangelist and a group of lads, early converts in the city of Nagano, I went out to the towns lying between this place and Nagano and held meetings in the streets or in rented stores or hotel rooms—in Komoro, Ueda, Yashiro, Shinonoi, Suzaka. The same is done today all over Japan by missionaries old and young and their Japanese associates; and visiting and speaking in schools, making friends of that most valuable ally, the public school teacher, wherever possible. It is all very trite and obvious, but that is what human life is made

of chiefly, in field and workshop, in home and school and church, a bundle of obvious things mainly. Life comes in danger of grave deliriums when we affect to despise the obvious.

Another is to help congregations to get church buildings and the land on which to build them. One of the first things to be done on returning to Tsu is to arrange with the Japanese Christians for the dedication of our newest church in that field. The Tsu congregation, our second in the city, is mainly of mill people who would have had great difficulty in getting established in a church building of their own without foreign help. In five years in the field I have had the joy of laying hands in baptism on not less than two hundred mill workers—operatives, foremen, nurses, clerks—in two great mills in that prefecture. They come from villages from all over the prefecture, thus influenced by our work. It is indirect, but not less valuable as village evangelization on that account. We glory and rejoice together in our new chapel in Tsu, with its slender gilded cross lifting its head in protection and promise of all blessing above the lowly homes of the poor in that part of the city of Tsu. Away back as a young man of 25 I had my first satisfaction of this kind, helping provide the means and select the lot and oversee the building of a church for the worship and service of Jesus Christ. It is still being done, it is still to be done. Come in and have a share.

One thing more and I will close. We are needed still to help in defining church policies. Mr. Hatanaka, in the current Quarterly to which I have referred so often, demands that the whole budget for missions in Japan, including the support of the foreign workers themselves, shall be in the hands of the Japanese church. The thought is filling some other minds too—I found it recently in an article by pastor Ebizawa in the Kirisutokyo Sekai. Control over funds from abroad for churches and schools was the limit of the demand till recently, but now it is that the funds for the homes and the daily food and clothing of the foreign missionaries shall be administered by the Japanese denominational leaders.

One day during the war when I was in the Labour Corps, my O. C. asked me about a certain distasteful duty which I had got rid of in the shortest way by passing it over to others to attend to. I made a frank, brief report. My O. C. was a judge in civil life, an Oxford graduate and exquisite, but when he heard my report he said, "It's a rotten way of doing it." It was, and often

we are tempted to rotten ways of doing things by giving up too soon and completely our responsibility for them. We must be cooperationists, but that means, too, avoiding surrender to the absolute controllists.

Please be tolerant of plain speech. Reading in Carlyle lately I came across a declaration by the philosopher of his preference for a certain sort of man, "a man of originality and veracity, capable of seeing with his eyes and incapable of not believing what he sees." God has provided better things for us in service when we refuse not the lessons He would teach us by a full and honest consideration of experience.

The Missionary and Industrial Work*

ISABELLE MCCAUSLAND

AT the last International Sunday School Conference in Glasgow, Scotland, Basil Mathews told a story of a Sunday-school superintendent. He was of that old-fashioned variety which does not exist nowadays, the type that used always to talk over the heads of his audience; on this occasion he finished a very long and very wordy address to a group of very small children by saying, "And now, my dear young friends, whatever else you may or may not carry away with you from the discourse of the morning, I wish you to remember one thing, which is that the outstanding achievement of the twentieth century has been the conception and the growing realization of the solidarity of the human race." Of course his "dear young friends" did not carry away with them anything of the sort, and perhaps some of my friends, in this audience, knowing as they do my deep conviction that to-day the most important issue we face as missionaries or Christians is this same question of the "solidarity of the human race" may accuse me, in the use of this story, of "drawing a red herring across the trail" of our subject.

But I insist, I do not see why the tale may not just as appropriately be used as a text for this talk on interdependence within a nation; for that is what I want to emphasize. Too many of us have been saying, "I came to Japan to be an evangelist—what have I to do with industrial problems?" "I am in the Orient as a teacher—why should I be interested in factories?" In the City of Birmingham, I heard Miss Mary Phillips, the efficient industrial worker of the London Y. W. C. A., say to a great auditorium full of clergy and churchmen—"Do you dare to tell me factory problems and the lives of factory workers do not concern you? Just think for a minute with me what you and I and all of us in this room would look like if at the wave of my hand every factory-made object should vanish out of our sight!" (It may be true that English audiences have not the same sense of humour that we think we have in the United States but I am here to testify

* A paper read at the Conference of Federated Missions, 1926.

that when Miss Phillips paused to let that particular audience *think*, it burst into a roar of laughter which was recorded in the London press the next day.) Whatever you may think of her method of driving her point home it is true, is it not, that willy nilly we are all indebted to our factories for clothing, for food, for the very essentials of our lives, and since we cannot turn back the wheels of progress, we belong in spite of ourselves to a great Consumers' League and therefore have a responsibility to be, or to become, intelligent informed members of a machine age.

Long ago it was said of King Henry the Third that "He lived all his life quite innocuously, singing hymns in a narrow valley," but the day for that type of religion has forever passed. Christ realized keenly the political ferment and turmoil of his day; do we, as his representatives here, recognize with sympathy the economic problems that Government daily faces in the inescapable progress of the industrial evolution in our midst? More than two millions of women and children are in factories, another 1,100,000 in business offices of many kinds, working with men, and many thousands of them suddenly thrust out into the world, working away from their homes and the traditions of their ancestors, from 70 to 80% of them living in dormitories and working from 8 to 17 hours per day or per night as the case may be; the poverty of the land is extreme and almost unbelievable unless one has taken pains to verify some of the shocking reports that leak out now and again through financial circles or authoritative social surveys; the unemployment problems and health conditions are appalling! Christ knew when his fishermen's draughts had failed, he recognized their hungers of body as well as soul. We fancy he understood some of the problems of taxation and discussed with his brothers the rising cost of wood for buildings.

Recently I heard a college teacher in a graceful, comfortable little chapel talk say that there are three things in Japan God's goodness sends to all alike—"Fresh air and sleep and sunshine." But that very afternoon some of the students to whom she was speaking brought into a sociology current-events class the result of a chemical investigation to show to how large an extent the lungs of the citizens of Osaka are filled with the soot which covers the workers' area of that great city like a deadly grey pall, so dense that at times the residents of the manufacturing districts can

scarcely tell all day whether or no the sun is shining. Another girl brought in the good news that the Government Home Department's budget this year includes an appropriation of ¥20,000,000 for the renovation and rebuilding of the slums of six great cities, because authority has become so concerned over the sunless and unhealthful lives of its poorly housed city workers. Shall we remember in this connexion too, that of the 75,000 women workers of the Japanese mines some 67,000 mothers or prospective mothers are still working underground at tasks so strength-exhausting and so dangerous that France forbade that employment for women in 1824 and England in 1842 and America has never permitted it? Sunshine for all? When I walked through the black, dripping alleys of a southern Japanese coal-mine, 90° on the 1st day of January, nearly stifled by the steam and the dead flatness of the air 1,200 ft. below ground and remembered the 1,500 women daily working there in that depressing gloom, I wondered. How are we helping God to give his sunshine to all? What shall we say of the 150,000 blind people in Japan—so many lives needlessly darkened by accident, or by carelessness at birth, and most of them lacking that vocational guidance which might train them (as England so ably trains her sightless) for lives of real co-operative value to themselves and to their communities? We need a Dickens or a Swift in Japan, do we not, to rouse us to an appreciation of all this darkness about us? God's gifts of fresh air and sunshine and sleep equal to all? with something like 100,000 prostitutes and innocent little geisha girls sold into nefarious slavery, often by their own parents and before they know the ways we call right and wrong. Nearly 100,000 of these women whom God meant to be mothers are held in bondage to-day before our very noses, and listed in the Japan Year Book as part of the regularly recognized industrial workers of the land! What think you Christ would say if you took him, as you take your tourist friends, to see the Cherry Dances or through the Yoshiwara? I seem to hear in my heart the echo of that grave voice which once said, "But whosoever shall offend one of these little ones it were better for him that a millstone were hanged about his neck and that he were sunk in the depths of the sea." And remembering in old Jerusalem that pale and flaming wrath of His which drove out the money-changers and that brave arm which swung the whiplash, I cannot believe He would rest content with the ransom of here and there a weeping

victim, nor even with the teaching of comforting hymns and the doctrine of endurance of ills—for the teachings of Christ were more like a surgeon's knife, cutting through to the cause of evil and injustice and preventing the festering of future wrongs. A graduate of Kobe College who married a Christian professor of biology in the Kyoto Imperial University was sent with her husband, by the University, for three years abroad to study the science of eugenics. When she returned to Japan she at once joined the W. C. T. U., saying that after all she had learned in residence in France, Switzerland, England and the U. S. she had come home firmly convinced that the so-called "social evil" (that is the geisha and prostitute problem) is the thing against which she must direct all her energies; so she and her husband have both become ardent supporters of the Japanese Kyôfûkwai, as I wish every missionary in Japan might be.

In England, for three or four years preceding that remarkable Union Conference held in Birmingham, which was really a Conference on Politics, Economics and Citizenship in the Light of Christ's Teachings, but is familiarly known as C. O. P. E. C., the Churches of the land distributed all over Gt. Britain in churches both Catholic and Protestant and in all the Universities a little leaflet which I hold here in my hand. It says in part, "What is this? A call to all Christians to think! Think of the poverty and misery of great numbers of the population! Think of the industrial unrest! Think of our wars and international affairs! Is there a remedy? We Christians say 'Yes.' But Christianity has been in the world nearly 2000 years. What can we do now that has not been done before? Has Christianity failed, or have we failed to be Christian? In the past Christians were slow to learn that many things, now universally condemned, were wrong e. g. duelling and slavery. In the present many problems confront us that are very different from the problems of the past, e. g., industrialism and the close interdependence of peoples. For these reasons we ask all Christian people to think out for themselves the real implications of Christ's teaching without prejudice or preconception and then *pray for courage to act.*" Other leaflets followed, during a period of three or four years, and during the year I was studying in the London School of Economics I learned that in every University of Great Britain and in hundreds of churches of all denominations volunteer

students of Christ's teachings were working at questionnaires which had been sent out by the Central Union Committee. What would you say, I wonder, to some of these questions they framed? "In the Church for which you are speaking is it held that the Church has a duty to transform society as well as to help individual souls? Have you, in your Church, any method of helping men better to understand their duties as property owners, employers or share-holders, in the affairs of their everyday lives? What *is* the Social Function of the Church? Is there any way in which Christian Churches can set or maintain a standard for economic conduct? (I chanced to hear R. H. Tawney, Oxford's foremost economist and a sincere Christian, the author of "Acquisitive Society," lecture on that last question.) If you believe that Jesus cared for each member of His great family alike, what must be your present responsibility touching the employment system in factories to-day or in your local industries?" Searching questions these! I wish I might turn this talk into a report on that wonderful British Conference attended by delegates from many other lands. It was by all odds the most helpful of the six International Conventions it was my happy fortune to attend during the two and a half years I was absent from this country.

To return, however, to the local problems: If then we are interested and next informed, what is the possible place of the missionary in relation to all this economic and industrial complexity? Well, first, when planning how I might hope to bring you something practical in the way of constructive ideas I asked the Japanese themselves what they thought we might best do to help—and I bring you to-day the results of two little Conferences with officials of my Kansai District.

Dr. Makino of Osaka Fu Social Bureau, a Christian, at one time a Congregational pastor; Mr. W. Midzuno, sometime Editor of a Social Workers' Magazine, now Exec. Sec. of the Osaka Vocational Guidance Bureau in Osaka, and Mr. M. Ogane, a Tokyo Imperial University Law Graduate, Chief of Osaka Fu Factory Inspectors, were my first advisers. These gentlemen all stressed the *indirect* method for our assistance as foreigners. "Train some workers for us," they said, "to go into the factories. You, as foreigners, will be welcomed by only a comparatively few employers or managers—chiefly by those with Christian sympathies, and you can hope to gain for yourselves little influence

save in a few exceptional places. But train for us Japanese matrons, over-seers, inspectors and even employers who understand the economics of their task and who have vision of what welfare work really means and ought to be, and we will be grateful indeed." Education of the workers seemed to be the greatest ambition of these officials and they told me of several highly laudable efforts now being made in Tokyo and Osaka Districts toward the English method of Adult Education. Dr. Makino and Mr. Midzuno are themselves volunteers for three nights of teaching in such night schools. However, Dr. M. complained that attendance in such classes is a problem. Of course one realizes that that same poor health which reduces the average working month of the average Osaka worker to 23 instead of 30 working days—and his average of 11 long working hours—may have something to do with the poor attendance at night schools! Mr. Ogane could not tell me, he said, how many factories among the 5,500 under his supervision are trying the eight hour plan. (It is just possible if he had more than 22 inspectors for all those plants he might be able to discover facts like that!) But even in Hyogo Ken where it is reported that 13 employers are trying to work their men only eight hours per day, there still must be many thousands of men and women too weary for consistent attendance at night classes.

Yet these gentlemen are right in their emphasis on the need for workers' education, crying need, in Japan. One hears the echo of Christ's great longing for the abundant life for each of his children behind their insistence, and we remember again Edwin Markham's words—"We build this world in vain unless the *builder* grows." In this new industrial world of Japan what chances have the builders for growth? for mental, moral and spiritual growth? What are their opportunities for leisure and refreshment? Especially what are the needs of the 1,397,000 children now working from 10 to 13 hours per day? When, oh, when shall they get in that play which Froebel says is as necessary for the normal development of a child as is sunshine itself?

But this brings us to definite consideration of two schools of thought concerning remedies for industrial evils. One which says that legislation is all that can help; that until Japan ratifies and enforces the International Labor Conference Agreement to abolish night-work and over-long hours, etc. we cannot hope to

help her workers. (I think everybody of experience agrees that night-work and overtime, together with the problem of the woman miner, are the greatest evils to be remedied, for with the abolishment of night-work will disappear also sooner or later the Dormitory System with all its chain of health and moral dangers.)

Miss Agatha Harrison of the London School of Economics, who did such excellent work for the Y. W. C. A. in China among the industries there, belonged to this first school I think, and achieved much of her success where she was able to influence some of the employers to see what folly, from an economic point of view alone, was their old policy with its rapid labour overturn. But she told of one little Conference she called of English and American "exploiters" who refused to stop using little children at scandalously low wages, because they told her, brutally frank, "We came out here to China to make hay while the sun shines and we intend to do it—there are no laws to prevent!" We foreigners in Japan may thank God we have not much to complain of in the way of foreign selfish exploitation of labour here, at all events not as much as in poor, suffering China, though I confess to you with shame that I saw this spring, in a Kobe match factory, the most open and flagrant violations of what the world deems humane law and was told that the capital for that concern comes direct from New York.

Dr. Makino's further appeal was for teachers for night and factory schools, Japanese teachers as well as, perhaps, a few foreigners, but teachers of *high standing* and willing to volunteer for unpaid service. He knows and values the splendid work of the British Workers' Educational Association, supported largely by Oxford and Cambridge, whose students and professors alike give devoted, patient service at such work.

When I lived at Toynbee Hall and when I visited the University Settlement in Edinburgh (where Scotland's ministers are now required to live for a term of service before they may be ordained) I immensely admired the indefatigable labours of those tireless teachers of the poor. How can we missionaries inspire, where can we claim, among our cultured Japanese associates such patient volunteer service as Gt. Britain may well boast? When I was in charge of a Settlement Night-School in the United States, most of our night-school workers were paid, and even the standard for such teachers was not uniformly high. In this respect I think

Japan should certainly emulate British example rather than American. At both Toynbee Hall and the Mary Ward Settlement we had classes for working men and women of the humblest origin and employment, not only in the dull "three' Rs," but in History, Economics, Art, Vocational and Occupational subjects which broaden the horizon of the workers' minds and add to their knowledge *zeal.* I met in London a plasterer of factory walls who knew more of Italian art than I, though I had to help him write his name; and a little pickle dipper who waxed enthusiastic about ivory carving when she heard I had come from Japan. Arthur Greenwood, Professor of Economics at Oxford and lecturer in London University, told us at Sherwood Eddy's Seminar that he always enjoys his night classes in Economics with the brick-layers and tailors of White Chapel, East London, better than ever he can his regular Oxford men, "because," he said, "these working-chaps have lived, you know; and they know how vital a subject economics is. They think from a background of experience out to a definite application." Japanese workmen would appreciate that also. In fact almost always the curricula arranged by Trade Unions or started by Labouring Men themselves have included subjects somewhat as outlined by the British Movement. I believe many experiments are being tried here of which I have not yet learned since my recent return to this country. But in planning further for future developments along this line, which I think must inevitably be developed if we would help to save this country from danger of Bolshevism, which has always found a hot-bed for propagation where ignorance and poverty exist together, let us look carefully at the recommendation of the United Churches of Scotland which says, "Adult education should provide for physical, intellectual, aesthetic and spiritual development, in short for a fuller life, *and it should have universality and continuity.*"

Before I finish with the Osaka report I want to give you one tragic and one hopeful fact gleaned from Mr. Ogane. One was his reluctant statement that the average labour overturn, or the average length of endurance at a given task, of the women workers in Osaka Fu is about twenty months! What a stupendous waste, of time spent in learning the task, of lack of real efficiency, of wear and tear on machinery, what a waste of human energy! What too becomes of the girl workers, 80% of whom

are less than twenty years of age? Echo answers that question. There must be answers and there must be reasons why the term of service is so amazingly brief. Wouldn't you like to know why? Is it any wonder that the English Secretary of the British Welfare Workers' Institute said to me, "What is the matter over in Japan? I never heard elsewhere of such an amazing labour overturn and almost every Japanese employer who comes here to ask for information about welfare work seems interested only so that he may keep his workers *contented.* Is that what they are trying to do over there?" "Yes," I told her, "I am afraid many of them are." And that is why some of them are asking some missionaries to preach to their factory girls, only because Christ's well-known policy of turning the right cheek after the left and cheerful endurance of one's lot in life might make it easier to keep on paying starvation wages to over-worked little drones under conditions so pitiable that Christ Himself in His Heaven must carry an aching heart to see how some of us innocently conspire to keep them there. May Heaven and our common sense forbid that we should, any of us Christians, be content with small vision and harvests instead of enlarging opportunities in our efforts to help along these lines. Please note that I do know of sincere and fine Christian employers who are genuinely eager and interested in justice and in Christian advantages for their employees, and I do know of missionaries who have been doing fine evangelistic work in connection with factories in several cities—*we need more.*

The second, and most encouraging fact Mr. Ogane gave me was that he is now earnestly trying to secure the services of a woman factory inspector, and that one a woman trained as a physician! The day of her advent will be a joyful one for the future industrial women of Japan to celebrate. Only since 1898 has England had women factory inspectors. I'm sorry I don't know when we gained our first one in America but I do know we have not yet enough over there. In 1918 the Women's Trade Union Council of Gt. Britain declared, "One gcod woman factory inspector is worth a hundred times more to us than any welfare worker." The last week before I left England I was invited to a tea given by Constance Smith for all the Women Factory Inspectors of England, and much to my amazed gratification I found them without exception women of culture and breeding, several

of them Oxford and Cambridge graduates. You may believe that I then pondered again in my heart, as I had after visiting the Juvenile Courts in London and finding the probation officers there women of the same high standard of education and motive, "How *can* we enlist in such worth-while tasks the educated Christian men and women of Japan?" Incidentally may I say that the Juvenile Court Judge in Osaka this spring told my sociology class that in all his Kansai District he has two hundred volunteer assistants and of that number only two are Christian women, one of them a Roman Catholic. This judge appealed to them—he is himself a Christian—to know why Christian women are not more interested in social work. If it is true, as the Home Office reports, that there are to-day in Japan 98,000 women registered for medical work and 8,000 teachers, may it not be partly our fault that so few of all these professional women have concerned themselves with industrial problems and the sad condition of their factory sisters: Are teaching and midwifery the only professions we shall continue to suggest?

But now I turn to the advice gained from another Japanese official—Secretary of the Industrial Federation of Hyogo-Ken, Mr. T. Ishino. This progressive young man is venturing some interesting methods for his society down in Kobe. This spring he ran a week's Institute for factory managers, giving them lectures in psychology, business methods, health of workers, sanitation, hygiene and many things. He asked two of us Kobe College teachers to talk to them; an interesting forum it was, and an interested group I met there—overseers, dormitory matrons, and some employers. Mr. Ishino is a Christian and he and his wide-awake wife are making the most of his Government position to put some real assistance across. In reply to my request for his advice as to how we might really help, he wrote:

"One of the most important problems in Japanese factories is how to create co-operation based on justice and love between capitalists and workers. It is hardly necessary to say that this problem cannot be solved without the joint efforts of many people. Therefore it seems to me that missionaries have room left for work, and only spiritual consolation will be able to give workers new vigour. As to this, it seems to me that priests of Buddhism are making great efforts, while Christian missionaries seem satisfied to keep only perhaps a Sunday school or to preach in a few

factories. If missionaries could be vigourous enough to rouse themselves to action three million and a half workers and about two million miners in Japan would gladly welcome them. I should like to say the following from the point of view of an educator now of labour managers, in charge of many workers in Hyogo factories:

"1. Missionaries must master the Japanese language and understand the temper of Japanese workers.

2. They must educate men and women of ability that they may do their utmost in important social enterprise.

3. They (the missionaries) must study scientifically a way by which workers may avail themselves of four holidays a month for spiritual as well as physical education and pleasure.

4. They must establish labour schools as a basic educational organ for workers, to foster their healthy thought and sound faith.

5. Christian Young Men's and Young Women's Associations must co-operate to touch the thinking and thought of those who work as third parties between capitalists and workers.

6. Missionaries should have touch with labour leaders and do their best to avoid the ill changing of the thought of workers.

7. A way of re-education must be thought out for crippled and disabled persons who are injured in factories.

8. Missionaries must invite proprietors of enterprises to tea-parties and do their best for the Capitalist's education."

Now can you imagine any more practical suggestions than these?

May I elaborate only three of his points? The re-education of crippled and blinded workers surely might be an effective place for missionary endeavour, or a useful practical opportunity for Japanese students of social service. Mr. Ishino is earnestly engaged, himself, in this restorative work and has gathered as his justification some illuminating figures. He says that in 1925 in Hyogo Ken 2,455 workmen were injured. Of those 257 were women. 2,081 were hurt so badly, or so unable to adjust themselves to their handicaps, that they can work no more. 17% of these injured workers were found to have nobody to make a home for them, nor to give them financial assistance. During the year 167 of them died and 31 of these were suicides. Yet a young man, member of a Japanese Church in Kobe, told me he wanted some Christian work to do besides his Sunday school teaching but

that his pastor suggested nothing for him! I am glad that we have men like Mr. Ishino who do know how Christians may become modern Good Samaritans.

To go back once more to the legislative, preventive field, the day must soon come when employers must assume more financial responsibility for injured workmen, when laws will require more protective machinery, when safety-first campaigns, less fatigue and, shall we dare to hope, less use of alcohol will result in fewer accidents. Are we able to hasten that day by any influence of ours? Prohibition in the U. S. had within the first year of its trial notably reduced the industrial and mine accidents—are we helping to pass on that fact in a country where the use of alcohol is distressingly on the increase?

Mr. Ishino's point on recreation for the workers we all appreciate. Surely here is a way in which many missionaries are already finding opportunity, and the Y.M.C.A. finds large usefulness. The Zen Rin Kwan, our new Kumiai Settlement House in the labourer's district of Osaka, uses its resources to fullest capacity on the 1st and 15th of each month, when the workers of that neighbourhood are free. Every hour of added leisure gained by the labourers burdens us with new responsibility to see that their recreational hours are definitely "*re-creational*" in a wholesome spiritual as well as a pleasurable sense.

The third suggestion reads: "The missionaries must invite proprietors of enterprises to tea-parties and do their best for the capitalist's education." Now then—ladies to the fore! But what shall we say to the Barons of Industry when once their tea is swallowed? And how, or where may we first meet the busy gentleman and lure him in to tea? The latter question amused Dr. Makino very much when I put the query to him. He infers that the Capitalists he knows are as eager to be helped as we could possibly be to help them. Now it chances that I myself come from a family of employers and I can well believe that the big men of affairs in this harried land of Japan *are* eager and anxious to know how better to satisfy the demands of their workers—how to organize these giant industries for the best welfare of all. I have already met some who honestly want to know, who honestly admit that their bean-stalk has over-night climbed beyond their ability to understand or trim it. One of them, an employer of over 5,000 girls and perhaps as many men,

asked me for a list of books he might read on factory hygiene and economic problems; he said he wished he knew where to find welfare workers, and could nobody train them in Japan to work as he had seen such women at work in America. Another big cotton-spinner I met who had graduated from Harvard, is interested in vocational guidance. Neither man is a Christian but they were both open to suggestion, as all big minds are if approached tactfully and without suggestion of criticism.

In Heaven's name what have we U. S. Americans, at least, to be critically superior about anyway, when we come to talk of child-labour, of law enforcement, of brotherhood and equal treatment; we, with our Exclusion Act like a black shadow between us and all the work we would do here! Though we ache to help let us remember that we can never stoop to do it, for we must all recognize that most of the difficulties Japan faces to-day but repeat the history of England's Industrial Revolution, that she is solving in remarkable ways the problems Gt. Britain solved less than one hundred years ago, and finding her solutions in many cases with less delay. True she stands on all our shoulders, and profits by our mistakes, but I for one am vastly admiring the swiftness with which Japan has arrived at her present position. Can we help her to retain her present efficiency, to increase it with more justice to her womanhood, with greater consideration for her troubled homes, with progress in that essential respect for personality which Christ taught the world?

But we left our Capitalist sitting at tea with little ceremony —have we actual facts to give him as reward for his coming in? Can we pass on to him, perhaps, those decisions of the Supreme Court which have formed a sound legal basis for better legislation for women in the U. S.—asserting reasons why not more than eight hours of labour and the abolishment of night-work are wise and reasonable measures for protecting the mothers of the race? Can we describe to him those committees organized under the National Council of Defense which have proved scientifically that production is increased rather than diminished by a lessening of working hours from ten to eight? Business men want facts. Can you prove to him that the Churches and the public opinion engendered within them in Canada, New Zealand, Denmark, Norway and the U. S. have been largely responsible for the progressive social legislation of those countries?

Shall we accept Dr. Makino's challenge? He told the Kansai Missionary Group meeting in Osaka this Spring that the Christian Church in Japan had not yet interested the working-men, and he reminded us gently that we followed a carpenter Christ. My College students complain that there is a lack of interest and instruction in the churches they attend along all sorts of social subjects. Twenty of my Seniors in one school and 17 in another, all regular attendants of some 6 different denominations, told me that only one of them ever heard a sermon dealing with the "social-evil" and only five had he rd sermons on temperance! They suggest that they would be immensely interested in the forum type of evening or mid-week service so common and so he pful in England and America, and especially developed among that most Christian body called "Friends." They suggested a list of subjects: "Can the Golden Rule be Applied in Business?" "Exploitation of Labour," "What Can We Do for Korean Immigrants?" "How can Domestic Servants be given more Freedom for their own Lives and especially for Worship?" "Christian Responsibility in Property Management," "Bolshevism and Christianity—how one can dispel the other," "Education for Workers," "Maternity Benefit Laws in Other Countries," "Recreation for Labourers," "How Could Prohibition Help Japanese Industry?" and "What Can the Church do to Prevent Further Increase of Juvenile Crime?"—Live subjects all! and varied enough to give at least one winter's rare interest and profit to a church with live young people in it.

We have talked a good deal about the saving of souls. What are we going to do with the souls of our young people, and for them when once they have come into the Church? How impress upon them that "faith without works is dead"? How direct them in work which may express for them their new-found convictions and help them to share in the bringing in of the Kingdom? It is as true of souls as of muscles, is it not, that they need exercise for growth? There have been several suggestions concerning lost or unaccounted-for members in the Japanese churches. If only for the selfish reason of trying to retain its constituency, the Church of to-day must more and more achieve efficiency in the engineering of definite and difficult tasks for its young Christians: they need work to do and crosses to bear. What does your Church offer them by way of challenge in the splendid warfare against sin and disease all about us?

May I leave with you for future thought as to our decidedly unfinished, nay, our not-yet-begun, task along social and industrial and agrarian lines in Japan, a question and a quotation?

The question is from the British C. O. P. E. C. questionnaire on "The Social Function of the Church," and it reads—"Do you think the present training given to our religious leaders is in any way inimical to their *alertness to* the social issues which demand Christian solution?" Is that question possibly as well worth our consideration in Japan as they thought it was in England in 1924?

And the quotation, a favourite one of mine which I hope no one may misunderstand, is this:

"God has a thousand books of our prayers unopened upon his shelves—

So many things we beg Him to do *we ought to be doing ourselves.*"

The Missionary Enlisting Workers*

ROBERT STEWARD SPENCER

IT is difficult to avoid the feeling that the subject assigned for this paper goes as deeply into the complex problem of missionary relationships in Japan as any that appears on the programme of this summer gathering. To carry on certain forms of mechanical institutions is not difficult. Inferior men or women are sometimes used of God to awaken greater souls to their true relationship to Him. But when one can so live that those who study his or her life come not only to see God clearly, but to desire similarly to consecrate their lives to God's service, may we not think that such a life has passed a high test of spiritual power, that it belongs in the divine Apostolic succession? If this be true, the subject of this paper ought to lead us into the very heart of our missionary problem in Japan.

It did not, therefore, seem proper to me to venture upon any expression of my own opinion, or even the opinions of my Western-born colleagues. There is sufficient truth in pragmatism to justify one in asserting dogmatically that no matter how well a missionary candidate may appear to the appropriate committee of the Board, in the final analysis the people to whom the missionary is sent will determine the question of his or her fitness. This consideration has decided the method of securing the material offered you in this paper.

To be more specific, a letter was sent to twenty members of a certain annual conference, beginning with the entering class of Taisho 15, and approaching each class at intervals of five years. This group was asked two questions: (1) Does the missionary have any especial fitness for the task of enlisting volunteers for Christian service? And (2) if so, in what does this fitness consist, and how can it best be exercised? About sixteen replied. Further, a questionnaire was sent to students in training for Christian service in three institutions. The primary purpose of this questionnaire was to determine whence, geographically, we were drawing volunteers, but a final question, almost an afterthought,

* A paper read at the Conference of Federated Missions, 1926.

produced interesting results. This question was; "What suggestions would you make regarding the enlistment of volunteers, (1) to missionaries, and (2) to Japanese pastors?" 74 replies came to this last question from men, 41 from women, and six my secretary classified as neuter gender; that is, they did not indicate their sex. In addition to these documents, I have had frequent and frank conversations with Japanese brothers and sisters, both lay and ministerial, upon which I shall draw. The main credit of this paper will belong to our Japanese fellow Christians; our object will be to learn what they are thinking on the subject.

I am only too keenly aware that the field of source material is narrow. The late date of assigning the paper would not permit of wider research. Yet I think you will agree with me that the material is varied, and I trust it is not entirely unrepresentative.

Obviously the first question to be asked in the study of such a subject as ours is: "Has the missionary in general really any place in the task of raising up Japanese workers for the Kingdom?" Every item of the anti-foreign spirit which exists in the land would seem presumptively to point to a negative reply. So the shock is somewhat absorbed, when some of our Japanese correspondents answer the question with a flat "No!" One student replies briefly: ("Muyō; fuhitsuyō.") "Useless and unnecessary." This is rather sudden, but as the same man goes on to remark that the character of the Japanese Christian preachers is worse than that of Buddhist priests, I have been led to surmise that his *miso* soup was ill-made that morning. However, two other men in the same institution give similar replies: in one case it is "Missionaries unneeded," and in the other, "No more missionaries now . . . . gradually withdraw." These statements are supplemented by the letter of a veteran pastor who may be considered, from a study of his history, to be missionary hand-picked. He replies to the question regarding fitness of missionaries for the enlistment of volunteers as follows:

"Yours is a good question. It is a difficult time to lead men into Christian service, so we need to study methods. However, the missionary has no different influence from the Japanese preacher. My answer is negative. The day for the missionary to lead young men to service is past. Men of virtue and faith have that power now. Heretofore the missionary had influence by dispensing money, and by over-persuading the erratic young

people who clustered about him." Apparently the vote for the missionary is not going to be unanimous:

Of greater interest, however, not alone because of volume, but also because of the source whence it comes, is the voice declaring that there are no racial differences, and that the missionary today stands on the same level in this vital task, the whole question swinging on *personal character.* Particularly strong is this sentiment among the younger group of pastors heard from. With some, 'tis true, it is a refutation of the thought suggested by themselves, not our questions, that the missionary has a superior place. These men would modify Burns' lines and say:

"The race is but the guinea's stamp,
The man's the gold, for a' o' that."

Thus one writes:

"It is not a question of missionaries, but of individual men. The man who would lead youth into service must be:

(1) Educated, both in general and in his specialty;
(2) Earnest, with a clear conviction of faith; living with God;
(3) With some special ability as a road of approach;
(4) With the poise of a deep Christian character."

But he would apply the same or similar standards to Japanese leaders of youth as well.

While the majority, perhaps, would take the position I have just outlined, on the background of the thinking of some of them, even, there is still a sense of the different position which the missionary occupies. Thus one pastor, for whom I have the highest respect, begins his letter by declaring that he does not recognize any difference between missionaries and Japanese pastors. Yet a few lines further on in his letter he says:

"The foreigner can point out defects in the Japanese which the Japanese cannot see. To come into contact with the missionary in order to correct the bad habits of the Orientals is the probable value of the missionary. The missionary should recognize the special capacities of the Japanese, and in the same place work beside them using his special foreign capacities for the increasing of influence. The only difference between the Japanese preacher and the missionary is the difference between the Japanese and the foreigner. I study the missionary only because I think I should study the West."

Now we are beginning to get warm, as the kiddies say. But we should be on our guard, lest we get conceited at the same time. Racial difference is not necessarily racial superiority, as all too many seem to think.

One of the most thoughtful letters I received came from the busy head of a Middle School, a man of long experience with the missionaries and yet a real Japanese. He writes:

"According to pure logic, there should be no difference between the influence of the missionary and of the Japanese preacher . . . But in fact there is one point of influence which only the missionary possesses . . . That a Japanese should live as a Japanese is natural. That a Japanese should lead Japanese is natural, and so not worthy of praise. But that foreigners should leave their homes, and that they should come to a place of different language, customs and way of living is something more than usual. It demands a spirit of sacrifice and brotherliness. Of course, Japanese preachers have this spirit; missionaries are not ahead in it. But because they are missionaries, it shows the Christian spirit more vividly and concretely. The Japanese have the same spirit, but because they are Japanese, it is not noticed. Here lies the special power of the missionaries to lead Japanese into Christian service."

Manifestly, the special position of the missionary is not recognized by all, perhaps because of the very tenseness of the interracial situation today. Yet that the racial extraction of the missionary does affect, favourably, his efficiency for the task we are considering, some are aware, as this last quotation, which I cannot refrain from giving because of its unusual appreciativeness, shows:

"There is no movement in human history so significant and so valuable as foreign missions. To sacrifice all things, and taste all hardships, that they may bring light to a dark world, release those who are being crushed, and awaken the highest and best that lurks in sleeping souls—for this sake to offer up the whole life, go far from the homeland, and preach the gospel to the ends of the earth—where is there so heroic a labour as this? This cannot fail to move young people. If the missionary is faithful to his calling, and understands his heaven-sent task, he can stir young people, who in turn will give themselves to the same service. The missionary is the living example of a noble, heroic life, and as such can challenge the young people of Japan."

I submit that sounds pretty good after the detraction we have been suffering lately from the distinction-effacers and arm-chair Buddhists of the West, both within Christian circles and without. But to me the finest thing about that letter is that the writer, an able young professor in a theological institution, who constantly continues his direct evangelistic work in addition to his professorial duties, was led to Christ, and into Christian service by one, an humble foreign missionary.

All in all, I think we can answer our first question by saying, "While a few are extremely critical of the missionary, most of our Japanese brethren would count him among themselves, and some of the ablest see that he has a special position in the task of winning men and women to Christian service." So far so good, if only we keep humble, and remember that these extrinsic advantages may be vitiated by failure along the line of personal spiritual qualifications, of which I must speak later. In the words of the Japanese brother just quoted,

"I believe the missionaries have different powers of influence from the Japanese preachers, and that there is still long service for them in Japan."

Having thus far advanced us to be wise, as Browning would say, it is in order to ask another question: Wherein does the influence of the missionary consist in this challenging of the youth of Japan to Christian service?

Two elements have been mentioned by the Japanese already quoted, and we can but summarise what they and others say. First, the very fact that we are foreigners from the West still has its influence. Get outside of the port cities and you are immediately aware of this. You would forget your foreign connections when you board a street car, but you are not allowed to. You are studied, from the cut of your clothes to the shine which you usually don't have on your shoes. Nothing can break the spell except to address someone in Japanese—and then sometimes it is worse than ever: But there is a side to this which to me is intensely sobering. I was in the home of a rising young professor in an Imperial University recently, He is a master of five European languages, in addition to his native Japanese; a brilliant, experienced student of international law. During an informal discussion he suddenly turned to an American friend and asked; "Why is it that I always feel a sense of inferiority in the presence

of an Anglo-Saxon?" Quick of thought the friend replied, "Probably because the Anglo-Saxon is over bearing." "No," came the reply. "I feel so even before a modest gentleman like yourself." I cannot answer the question, but the fact has been verified for me by many; pastors, Ph.D.s and others. The West, and especially the English-speaking world, is the cynosure of Japanese eyes. As a missionary chum once remarked of Oriental conditions, but in another connection: "We have all the privacy of a goldfish!" How much more fatal, therefore, are our losses of temper, our lapses from courtesy and culture. Our privilege bears a heavy responsibility.

And then, we are missionaries, consecrated messengers of the Christ. The word entrusted to us cannot be delivered by mouth alone—what we are sometimes speaks so loudly they cannot hear what we say. I wonder if we always realize how much our Japanese brothers and sisters lean on us, even when they do not admit it? I was recently discussing with an experienced pastor and fine spiritual leader the problems of self-support in the Japan Methodist Church. This spring my conference had to refuse appointment to two or three seminary graduates because the drive for self-support would not permit of expansion. I pointed out the dangers in such restriction, and asked if the time had not come for some of us—himself or myself, for example—to resign our salaries and work for our sustenance, do evangelistic work in spare time, as an example to the laity. What was my amazement to have that fine spiritual man reply, "You could do it, but I fear I could not stand the temptation of money." How little he knows of the mercenary temptations which assail the missionary, and to which he of times inclines to yield. But somehow he looked for a stability in the missionary which he feared he could not expect in himself. "It is the generations of Christian culture behind you," said another pastor, "which give you a special power. When you explain the Bible it shows up, most clearly." Thus we become, through a heritage for which we can claim no credit, cities set upon hills. But our failure to make the "sent" life attractive has therefore but the greater power for discouragement and harm. The theological professor whom I quoted put the first element in the influence of the missionary in these words:

"A refined Christian character and a noble Christian life, with zeal for Christ and His cause. Of course, this is not

limited to missionaries, but it is something not to be gotten in one generation. In the veins of the missionary run several generations of Christian culture. This is that shining Christian face, which we cannot yet see among Japanese Christians and pastors; that beautiful sentiment and zeal for Christ and His cause. How this influenced my spirit, and that of other young men! Feeling that this was what Japan needed, I cannot deny, was one of the motives that led me to service."

Friends, next time our worries begin to show in our faces, let's stop and pray Robert Louis Stevenson's prayer:

"Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

Another similarly extrinsic, or inherited trait may be briefly mentioned, to close this incomplete list. A neighbouring pastor in Kyushu writes in part as follows:

"Speaking generally, the missionary has greater training in sociability than the Japanese. To use this in and out of church to lead young people is, I think, valuable. However, such work must not be disconnected from the church."

These are some of the more general characteristics which *may* give the foreign missionary in Japan an unusual attractiveness, and thus add to our value as enlisters of volunteers. Yet foreign birth, the heritage of Christian culture, a certain freedom in social contacts, these are all received, not earned. They can be cultivated, but their value can also be minimized or destroyed by certain other qualifications which we must consider.

My next question, then, would be, Are we putting our evangelistic stress in the places where we may look for the best results in recruiting? Our missionary force is largely in urban centers. If we exclude the Roman Catholic Church, there are 1,610 missionaries reported in Japan in The Christian Movement for 1925. Of those 83 are given as residing outside of the cities or their immediate vicinity, like Ashiya near Kobe. The work of the national churches also is much more largely centred in the towns and in the cities than in the country districts. But whence come our volunteers for Christian service? A group of ministers and laymen, representing both city and country work, who met in my home a few months ago, stood ten to one for the view the country furnished a better opportunity than the city for finding Christian volunteers. I have sought for statistics on the matter. Dividing

the communities into country, or those below 20,000 population; town or those between 20,000 and 50,000; and city or those above 50,000 is a bit arbitrary perhaps, but also probably as fair as any similar classification. On this basis the students in three institutions were asked to state when they first became interested in Christianity, where they were baptized, and where they volunteered for Christian service. The results were as follow:

Total Men—74.

	Country	Town	City
Interested	22	8	44
Baptized	21	10	43
Volunteered...	20	9	45

Total Women—41.

	Country	Town	City
Interested	9	8	24
Baptized	3	9	29
Volunteered...	4	5	32

when these figures are studied in the light of the distribution of Christian work mentioned above, and with the knowledge of the social and other hindrances which exist in the country districts, especially for women, it is an amazing revelation to me of the fertility of these hills and vales which we are all too little cultivating for our Master. Rev. H. Saijo, pastor of the large Methodist Church in Fukuoka, went so far as to claim that the majority of accessions to his church were of those touched with Christianity while in the country districts, even though their confessions were made in the city, where they enjoyed comparative liberty.

That our attractiveness as missionaries is enhanced in the country is the general testimony of Japanese fellow-workers. One, the head of a government technical school, said in my home, "You need a great man (*dai-jimbutsu*) to make an impression in the city, but every missionary is a '*dai-jimbutsu*' in the country." Last autumn, after hearing brother Kugimiya deliver a splendid appeal to a group of Christians to do evangelistic work as laity, I approached him and said, "Well, brother Kugimiya, I guess the

time has come for the missionary to withdraw from the country, hasn't it?" Whirling on me he fairly exploded with, "Yes, if you are not alive in your evangelization. If you are that, you can do in the country districts what even I cannot do."

Thus, the first student questionnaire I read in this research said to the missionary; "Please do village evangelization," and the writer went on to tell how in a year of Bible selling he had won more than ten to Christ. Another student advises the missionary: "Work in the neglected fields, the country, the slums, etc. Don't attempt to work among the middle classes or above. If this is your aim, better resign. But the work among the neglected classes will call for many more missionaries." Another writes: "Go deep into the country. The worker who wants to stay in the city, luxuriously, is worthless. There are beautiful lilies among the hidden hills."

It is not for me to consider the question of missionary location aside from its bearing on the enlisting of volunteers, but even from this point of view it appeals to me that we have serious grounds for asking if we are in the sectors of the field where we should be giving our best efforts.

One final question I should like to ask and seek to answer from the words of our Japanese colleagues. What are the points in personal attitude and character at which failure on our part will vitiate our work as winners of workers for Christ? Or changing the wording a bit, What are the chief requests as to personal attitude and character which our Japanese colleagues make of us?

One request stands out above all the others in unanimity, in all these documents I have examined. In brief it is this: "Please understand the Japanese heart." It is made pleading, or caustically, in 38 of the 68 questionnaires which offered advices to the missionary. It comes out repeatedly in the letters from pastors. Thus, one spiritually minded young pastor lays down three essentials in the attitude of the missionary to the Japanese: "Be interested in them, respect them, love them."

Can it possibly be that we have all sinned and fallen short of the mark? Surely, we have all intended to understand the Japanese brothers and sisters with whom we work? One of my correspondents does say that there are a few missionaries who have attained a really Japanese heart, but he adds that they are so obviously exceptions that he does not need in his letter to do

more than mention the fact of their existence. This comes from a man who has been working in close contact with missionaries all his long ministerial career. Again I would ask, how comes it that so many of our fellow-workers among the Japanese feel we do not understand them?

I am going to venture an opinion here, "not of the Lord," as Paul would say. Is it not possible that a good deal of this feeling is due to the fact that the Japanese do not understand themselves? That they are in one of those periods of rapid and tumultuous change when self-analysis is impossible, and there is a constant feeling of dissatisfaction? I think this thesis is capable of defense, but to my mind it only serves to throw the greater responsibility upon us. For if we are the brothers and sisters upon whom our Japanese Christians rely, is it not essential for us to give ourselves the more completely, until we do understand them, and make them feel it? In a somewhat similar situation there was One who counted not the being on an equality with God a thing to be grasped, but emptied Himself, lived exactly like the men He sought to help, came down to the very dregs of human experience, that He might be a True High Priest. So I submit that our student critics are making no unreasonable demands of those who are termed "sent of Christ," when they say; "Have a Japanese heart," or even more fiercely, "Ioppose the presence of missionaries who cannot become Japonicized."

One detail in which this works out is the matter of the use of the Japanese language. Is it not most unfortunate that ever since the days of Dr. Verbeck, there have not lacked those who advised the missionary not to give over-much time to the language, either because English would take its place soon, or because missionaries would soon be dispensed with? The species is still with us. And how few are those among us who have gone much beyond a rather halting conversational command of the language! Thus, a student writes, "It is a joke to try to work among the Japanese, when you cannot speak the Japanese language. It shows contempt for Japan." Another student suggesting ways which do not appeal to the Japanese, lists among them Western revival methods, and interpreted sermons. One may allow for the extreme expressions of young students in such remarks as these, and one may also be aware of the extreme difficulties of mastering the Japanese language. Yet the fact remains that for one who

will try to go even a little beyond the usual degree of language attainment of the missionary, and especially for one who will try to understand something of the culture of this magnificent people as revealed in their literature, the Japanese show an appreciativeness which is significant. And the man or woman who is really in earnest about bringing Christ to the Japanese, will I believe, be willing to suffer that much emptying for the sake of the Mission.

How I wish it were possible to stop here, and say that it is only our failure to do the well-nigh impossible that leads our Japanese brothers and sisters to feel we do not understand them! But honesty to my clients forbids. One thing has become increasingly clear to me through all these letters and conversations. There is among our Japanese fellow-workers not a little bitterness of feeling toward the missionary along racial lines. It is not limited to a few disgruntled ones, as I at first thought, but is fairly general. Perhaps it is because we have "worked for rather than with" the Japanese, as Phelps Stokes put it in a recent article. Perhaps it is because there remains yet in some of us something of the "Nordic superiority complex" which today forms one of the great world problems. However that may be, one student feels impelled "to advise us: Have a better knowlege of Japanese customs and psychology, and also be tolerant. When you don't know, keep quiet." A girl declares; "Foreign missionaries distrust the Japanese, and think that they alone are children of God." "Believe in the sincerity of the Japanese," begs another and also a girl, while a man adds that the missionaries "have a tendency to look down upon the Japanese which, though unconscious, is a great stumbling block." Or let a final quotation summarize the indictment, "Don't use the workers as mere tools. Choose men of personality and then give them freedom."

We might overlook some of these matters as the ebullitions of students, were it not for the fact that similar views will be gotten from adult workers in conversation, if not in writing. One lady worker, well known and respected among us, the recipient of an advanced degree from an American university, raised the question of the attitude of missionaries toward their servants, as one source of this ill-feeling. When reminded that the work of servants in the missionary homes was usually lighter than in Japanese homes, the reply was that much more would be endured from their own

people than from foreigners, which is of course an international fact.

Even more informing was the conversation I had with an experienced catechist. When he was asked what he thought the value of the missionary in Japan to be, he replied that the stability of Christian character which is ours through generations of Christian culture is a great asset, but that it was frequently negatived by the distance which the missionary kept between himself and his Japanese co-workers. He put it, "They hang a curtain in front of themselves." I protested that one correspondent had assured me the sociability of the missionary was one of his strong points. I shall never forget the swift reply, "Skillful at sociability, yes; but they do it as a profession."

If this is true of us, even in a limited degree, it is scarcely necessary to comment upon its effects as regards the enlisting of Christian workers. I pass on to the final point.

"Few foreigners thus far," writes a student, "have understood the Japanese. They did not teach Christianity, but sought to foreignize Japan. They could touch only individuals thus—but they could not move the nation." Reasonable if true, I should say. Another student backs this up by advising, "Don't be forever comparing with your own country." "U. S. customs are not suitable," declares another, while still another adds, "Don't try to make Americans."

I hope you British friends will not feel hurt because you do not receive special mention under this head!

Wherein does this blatant Americanization consist? Ah, here they seem to strike pretty close home. "Too many missionaries are preaching morals, rather than the facts of the Gospel." "Depend upon God, not man." "Make your aim not good Mission reports, but the building of the Kingdom." "Some missionaries act like mere business men." "Don't rejoice over the number of baptisms, but seek to be essentially evangelistic. Live in the country and spread the message there."

These quotations brought to my mind a passage from the latest Barrows Lectures in India:

"We westerners, especially, perhaps, we Americans, are so terribly afraid of failing in anything that we undertake, that we find it all too easy to limit our ambitions, and even to compromise our standards, in order to be sure to avoid this fatal

reproach . . . . Most of us would doubtless succeed fairly or honestly if possible, just as we would prefer to be socially popular and yet keep to our own best standards. But when it comes to a choice, we feel that we must succeed at any cost — even to our character; we simply dare not face unpopularity and failure, even for the sake of our ideals . . . so the go getter very easily becomes our ideal, in religion as well as in business, because he can deliver the goods . . . But now contrast Jesus . . . He never fell a victim to the plausibilities of a shallow pragmatism or of a hasty and merely statistical efficiency. He had faith enough in his cause to die for it, and faith enough in God to die in the darkness alone . . . . If men were minded to call his life and work a failure, they might do so—and did. He made his own appeal from the time-serving judgment of Pilate to the ultimate jurisdiction of God."*

As I look back across the last ten years in missionary work, and call to mind the great financial drives planned, the tremendous plans laid out on the basis of these projected drives, the breakdown of many of these drives, the disillusionment, the disappointment, the contemplated withdrawals, I thank God for these stinging words from our students and fellow-workers, challenging us to leave our statistics, our machinery, our impersonalism, and "trusting God, not men" to draw our power once more from the spiritual depths against which the gates of hell shall not prevail. Not figures, but souls, not organizations and institutions, but the deep-flowing love for persons—this is what we need to be turned back to again and again. Catch the appeal in this letter from a theological student:

"Don't think you are through with your student after you have put him in theological school. Write him a warm spiritual letter at least once a month. Here in theological school we are plunged into critical studies till it often seems the groundwork of our faith is swept away. We know the friends back home are expecting us to become fine workers; yet in our hearts we often feel as if our vision were gone. Don't abandon us after you have put us in school."

This letter always brings to my mind the picture of one missionary whom I know. She never seems to care about statistics, but will sit up all night with a person. Her conference report

* Gilkey: Jesus and our Generation, pp. 92—93.

never rests heavily on her mind, but her boys and girls are never forgotten. Her journeys about the land are minor triumphal progresses, and there are many workers in the field today who have triumphed over all the difficulties in their paths and entered into lives of fruitful service because they have been literally loved through by this magnetic little woman. I am inclined to think that as a missionary, and as an enlister of Christian workers, she is a success, and the day will never come when Japan can spare her.

We have come to the closing hours of this conference. During its progress we have faced the unfinished task in thought from so many angles. Tomorrow, we go out to face the unfinished task in fact. On that day, whatever other kinds of specialists we may or may not be, we must be specialists in Christlikeness. The usefulness and authority of the missionary today, and increasingly tomorrow, will be limited only by that something inexplicable in our lives which makes men think of God. Our Japanese brethren are justified in asking to see this miracle in us which lifts us above race, above merely material standards, above human hindrances; which makes the costs of service a privilege and stamps us with "that shining Christian face." I, for one, propose to spend much more time with Christ, and then seek to succeed as one of the students described success;

"When the people about you say, 'I hate Christianity, but I love that man,' you have succeeded."

Facing the Unfinished Task

HERBERT WELCH

FORTUNATELY, at this point and on this theme, no one is expected to say anything new. After Dr. Reischauer's scholarly and illuminating volume on *The Task in Japan*, after the recent discussions in *The Christian Movement* and *The Japan Christian Quarterly*, after the Kamakura Conference and the papers and addresses of this session, what is there which has not been said?

Years ago a colleague of mine, possessed of strongly marked features and a somewhat austere countenance, and known for his correspondingly positive convictions on many subjects, was observed sitting in apparently profound meditation. A shrewd observer remarked, "At first I thought he was cogitating some new and astonishing discovery. Presently I supposed we should hear it announced. But then I decided that he was merely rearranging his prejudices!" If I succeed in escaping such a cruel verdict as that, I shall undoubtedly be open nevertheless to the charge of doing little more than rearranging other people's opinions!

The current discussions are natural and timely. It is a general rule in new fields that the pioneers, seeing great needs and opportunities before them, attack a situation at the nearest point. There is no call for the elaboration of programmes. "Here is wickedness; let us preach the Gospel. Here is superstition, ignorance; let us build schools. Here are physical destitution and disease; let us plant institutions of healing and help. There is so much to do; let us do the next thing." But in the course of time the work which has grown up in a somewhat haphazard fashion, demands reconsideration and perhaps reorganization. The whole undertaking must be reviewed in the light of experience, and changes of plan and method will probably result from the increased clarity of vision.

Such a point seems to have been reached in the history of the Christian missionary enterprise in Japan. The growth of the work itself, the change in the intellectual, social, and physical conditions of the country, the progress of religious ideas and of national feeling and aspiration — all these and other items in the world situation are occcasioning on every side a call for a re-study

and reappraisal both of our objectives and of our schemes, in order to meet in some more generally satisfactory way the demands of God and of the time.

Out of the clamour of many voices emerge at least four questions which are directly pertinent to the theme of this meeting: (I.) What is the Christian task? (II.) How much has already been accomplished in Japan? (III.) What yet remains to be done? and (IV.) Of this unfinished portion of the Christian task, what part rightfully falls to the foreign missionary? May I, as briefly as possible, say something under these four heads?

(I.) First, then, what is the Christian task? The sweeping directions of the Great Commission seem to cover and imply all the varied duties assigned to those who were bidden to "go into all the world" as the ambassadors of the Gospel. They were (1) to preach, (2) to make disciples of all the nations, (3) to baptise, and (4) to teach these baptized believers to observe all things whatsoever Jesus Christ had commanded them. (1) Notice, that preaching is only the beginning of the task. The evangelization of the world in one generation, that is, the heralding of the good news to every last land and community, if not to every last man would not have constituted a goal but only a step, a first step. (2) The next step is to win disciples by this "foolishness of preaching," the conversion of non-believers into students and followers of our Lord. (3) This, however, is but a new birth, and "babes in Christ" are to be fed, trained, brought finally to the "full stature of manhood in Christ Jesus." They must also be organized (Christianity being essentially a social rather than an individualistic religion) for fellowship, for mutual protection and assistance, and for united service. This building of the church as the visible body of Christ may all be suggested by the word "baptise." Paul seemed at one time to disclaim if not to disdain these ecclesistical responsibilities: "Christ sent me not to baptise but to preach the Gospel." And yet who was a greater builder of churches than Paul? He refused to yield to the natural impatience of the born evangelist, so that, having by a vigourous compaign won a group of Christians he should move on at once to untouched fields. With limitless patience and travail of soul he lingered with these crude Christians six months, a year, a year and a half, it might be, until, having consolidated them into a church with its officers and discipline and division of duties, he felt justified in

seeking fresh conquests in parts where Christ was not named.

(4) But it was not yet enough for Paul, or for us. He visited these young churches repeatedly, he wrote them matchless letters for their reproof, exhortation, and instruction. He opened endless vistas of Christian truth, he disclosed boundless riches of Christian privilege and the wide-ranging implications of Christian principles, so that even yet, after these centuries, we can find in these ancient writings glorious light upon the most modern social and national problems.

Now, the Christian task, which in apostolic days so broadly conceived, has during the latter centuries been deepened and widened by the providence of Him who had many things to say for which His followers were not then prepared but who promised that the Holy Spirit should little by little, as we can now see, and century after century to the end of time, lead them into all the truth. Following the period of the first expansion came the period of theological definition, when the church was attempting to state more clearly and to defend against all adversaries its common faith. There came periods given to the study of personal ethics, how to make saints, and more recently of the social application of the mind of Christ, how to mould society, how to establish the Kingdom of God among men, how to create the new earth in which truth, justice, brotherhood, peace are to supplant the devilish practices which have so largely characterized human society. All this is now plainly discerned to be a part of the Christian task.

It is not, then, so limited that it can anywhere be easily defined and quickly completed. It is rather vague, very inclusive, and practically endless. It comprises *proclamation* and *persuasion* and *perfection* (I use the word in its rather narrow New Testament meaning) and *permeation*. It involves personal Christianity and institutional Christianity and pervasive Christianity. Its object is to make known to all men the good news of the life and teaching and atoning death and resurrection and living presence of Jesus Christ, the Wonderful Counselor, the Mighty God, the Everlasting Father and the Prince of Peace; to win all possible into a relationship of loving loyalty to Him and of brotherhood to their fellow-men; to cause His ideals to prevail in all human activities, in family life, in the worlds of art, science, and pleasure, in commerce, industry, banking, in education and social reform,

in political and international relations; until every thought shall be brought into captivity to Him; until every knee shall bow; until He shall come whose right it is to reign; and the earth shall be filled with the knowledge of the glory of God as the waters cover the sea. This is the Christian task.

(II.) How much has been done in Japan towards the accomplishment of this bold and staggering undertaking? Much, very much. To begin with, a church has been created, relatively small in numbers but steadily growing. It is somewhat over sixty years since Protestant Christianity made its first effective beginnings in the Sunrise Kingdom. At the end of twenty years there were but 5,000 members; at the end of the second twenty there were 40,000; and after another twenty, 130,000. To be sure, the increase of population in Japan in a single year is five times the entire membership of the Protestant churches, so that there are far more non-Christians in this country now than when we began; yet the percentage of Christians has been gradually improving. In the last forty years the ordained ministers have increased from fifty to a thousand; the self-supporting churches from fourteen to three hundred; the total contributions for church purposes from ¥10,000 to ¥1,730,000. To dwell for another sentence in the realm of the statistical, there are at present 3,500 employed Protestant workers, 1,500 churches and 3,000 Sunday schools, a few hospitals, some scattered philanthropic agencies, and many schools. In a word, a church is here, living, spreading, and somewhat equipped for the service it is appointed to render. It is organized, officered, supplied with articles of faith, with the Scriptures in the native tongue, and with the beginnings of a Christian literature and a Christian hymnology, neither quite domesticated as yet.

This church is established in all sections of the country, though to some extent it is exotic everywhere. That is, it is frequently composed of those who have moved into the community rather than of those who are firmly rooted there and whose families determine the community life. It is a city and town church rather than a rural church, though of course preaching-places are scattered out into the country sections. It is a middle-class church. Its members for the most part are students, teachers and other professional men, housewives, farmers, minor public officials, and shop-keepers, with a sprinkling of men of larger business interests.

It has developed leaders of strength, devotion, and wisdom, men of the type which caused one missionary to write after a critical meeting, "Men like that make one feel that the future of Christianity is safe, even if everything isn't done just exactly as we think it should be." There is in Japan, let it be repeated, a church of Christ worthy to bear His name, competent to carry on His work.

But the vitality and the promise for the future of the Christian cause are attested more emphatically, if that may be, by the fact that to a surprising degree the influence of Christ reaches far beyond the borders of the visible church. Here, more than in most countries, are those who for one reason or another are not listed in the church, yet who believe in the things for which the church stands and are giving their lives to promoting these ends. The penetrating and transforming power of the Christian religion is admirably illustrated in the life of Japan in the past sixty years. Naturally, we must beware of identifying Christianity with Western civilization. The modern ways which Japan has so eagerly appropriated may have grown up in an atmosphere perfumed by the faith of Palestine, yet the fragrance is not always obvious in the product. Matters of dress, housing, architecture, food, pure and applied science, especially medicine, commerce and banking, music and municipal government, industry, and the rest, while they may bring from the west progressive elements which minister to the safety, comfort, and advancement of the people, are not of the essence of Christianity. Nearer to this are the developments of democracy in political life, the improved status of womanhood, and an interest in social welfare which is surely based on the Christian conception of personality. The temperance and purity movements are led by Christians; the effort for the elevation of labour has Christian men in its forefront; education is slowly coming under the guidance of Christian notions of character and life; international relations promise to be coloured by Christ's teaching of human solidarity, and a new vision of humanity has dawned upon those who have already been so intensely devoted to family and to Empire. Even the old religions are not only copying Christian forms and methods but are incorporating Christian elements into their teaching. Buddhist priests are reading the New Testament; Buddhist children are found in our schools. The interpretation and the partial Christianization of ancient and

broken faiths is actually under way. As evidenced by the testimony of Prince Tokugawa at the time of the Washington Conference, by the words of a representative of the Department of Education at the last National Christian Council, by the striking editorials in the "Japan Times" within recent months, discriminating and intelligent observers agree that much if not most of what has made the new Japan and given it a place of honour among the nations is the direct or indirect result of Christianity.

It is, therefore, not strange that the attitude of the Government has been so radically changed. The Christian religion is not only tolerated, but recognized, praised, and employed for works of public benefit. The Imperial Family makes gifts to Christian organizations. The conservative naval authorities permit Christian meetings within the precincts of the Admiralty at Saseho. The primary school principals of Tokyo welcome and invite the assistance of Christian workers with their hymns and their sermons.

Even more significantly, the attitude of the mass of the people is altered. Bibles and hymn-books sell freely and religious volumes find many buyers. Evangelistic meetings easily draw their crowds. The young in particular are waking up to the presence of a new spiritual power in the land. Of a large group of secondary school students examined last year, nine-tenths come from Buddhist homes and only the usual half-of-one-percent or less from Christian homes. But while a fourth of them felt no certainty as to the existence of God, a large majority affirmed the importance of religion, one-third of them expressed a desire to believe in Christianity, and of those who were reading any religious literature three times as many were studying Christian books as Buddhist.

To quote the words of Bishop Uzaki: "The present condition of Japan is hopeful for her evangelization. The spiritual attitude is more favourable, the door for missionary work is wider open, wherever we go, than ever before, and those who are eager to listen to the glad tidings are increasing day by day. The general public sentiment is favourable toward Christianity. Women are attending church services, eager to listen to Christian preaching. The young people, too, are on the increase. Nowadays people in business circles, even, have begun to knock at the church door, seeking religious truth. Wherever we go Government schools welcome Christianity, or at least Christian preachers. At present,

the high schools, the special schools, and those of lower grade are favourable."

You may recall that it was in 1846 that Bettelheim, the converted Austrian Jew, landed in Loo Choo. When the eightieth anniversary of this event was celebrated last spring, the monument to Bettelheim, erected in the Buddhist temple grounds, was unveiled by a very old man who had seen that early Christian missionary himself and whose family had bitterly opposed him. "How wonderful," said another old man, also a non-Christian. "Times have changed," was the answer. "Yes," responded the other, "times have changed. Then everybody thought Christianity a foreign and dangerous religion; now everybody knows it is good." Thus to modify the popular temper so as to open the door for Christian evangelism is a strategic part of the Christian task.

(III.) While we believe, and rejoice in the belief, that Christianity has an influence on the thought and life of Japan altogether beyond the proportionate number of enrolled Christians, yet we recognize that the evangelistic task in this land is scarcely begun. Seventy-five percent of the people are nominally Buddhist. All of the enrolled Christians together, Catholic and Protestant, make less than half of one per cent of the population. Many sections of the country are little touched, and the percentage is still amazingly small of those who have in any fair degree been made aware of the meaning of Christ's advent, much less of those who have accepted His teachings and His person.

Even in those sections where the Christian church has developed some strength, many of the social and occupational groups seem almost entirely outside its borders. On the one side, the outstanding financial, social, and political leaders of the land are in only a few instances avowed Christians; on the other, the wage-earners are found in small numbers in the church. Large and important groups of labourers, such as the sailors, the miners, domestic servants, business women, all numbered by the hundreds of thousands, the two and a half million fishermen, and the three million factory-workers, the humble ricksha pullers, the outcastes, and many others, are seldom among those to whom the Gospel is preached. The mighty army of the farmers, perhaps three-fourths of Japan's population and perhaps open to an unusual degree to the Christian message, find few whose special mission it is to carry the word to them. What about the students of the higher

schools, so largely agnostic and religiously indifferent, their childhood faith destroyed by the education the West has fostered, but with nothing to replace what they have lost? What about the intellectual leaders, who fifty years ago seemed to be captured by the first impact of Christianity on the nation, but now are so generally outside the organized church? They, as well as the neglected poor and ignorant, need a Saviour, and the world needs their leadership.

What of those who have been gathered in but whose religion is formal and only skin-deep, easily vanishing in crises under the push of tradition and custom? Is the evangelistic spirit ardent and steady among pastors and people? Are we providing adequately for the training of leaders, especially in social service?

What about jealousy and competition among Christian bodies? We have still much to achieve in Christian unity. I myself am not greatly concerned at this time with the problem of church union. The dream of one vast world ecclesiasticism is not so alluring to me as it used to be. History is not encouraging as to what would be the spiritual and intellectual outcome of such an aggregation. Nature seems to point in its higher developments not to simplicity but to complexity, not to uniformity but to diversity. But if this is so, all the more important is it that we have unity in diversity. Union itself may some day come in larger measure in the church as it has tended to do in the state; but there are other things to be done first. We must not merely love one another; we must also respect one another ecclesiastically, without modification or reservation. To qualify ourselves for a really fruitful discussion of union, we must frankly and fully recognize that these varying Christian groups are all partakers of the Holy Spirit, sharers in the divine commission and power, possessing the promised presence of Christ; and where Christ is and the two or three are gathered in His name, there is the true church. To confess this, with all that it implies, to have the open pulpit and the open communion table, will be a genuine step towards that unity of the spirit which is the bond of peace. Denominationalism I do not deplore as do some. If the army can usefully be organized by regiments and brigades, each with its own loyalty, I do not greatly care, provided only the supreme above all flags is the banner of the cross. But sectarianism I dread and hate. He who would divide the body of Christ and

set one part against another is the enemy of the Kingdom. Let the hand be still a hand and the eye an eye and the foot a foot, if only under the authority of the one Head, hand and foot and eye work together for the good of the whole body. *Union* if and when God wills, when it comes unforced, as an outgrowth of an inner understanding and consciousness of oneness. If we do not talk too much about it, perhaps it will bloom from the soil of common faith and prayer and labour. But *unity*, spiritual unity, now, here, always, everywhere, if Christ is really to be exalted! With all our consultations, with our Federated Missions and our National Christian Council, how far we are still from being one, as Christ and the Father are one! If we even gave more encouragement to cooperation by regional councils auxiliary to the National Christian Council, it would be heartening. Such Councils might in well-defined geographical units study the problems of small areas at close range, and might succeed in preventing or minimizing competition, waste, and friction by promoting the sense of unity and by assigning to different denominations certain territory or certain groups for their especial care.

Has the educational system of the country been Christianized, in its standards, its discipline, its method and spirit, in the relation between teachers and pupils, in such views of personality as will lead to a liberal rather than a merely technical education? What will the church do about it? Are our very Christian schools thoroughly Christianized in their faculties, in their emphasis on religion as the crown of character, in their readiness to coordinate and cooperate in the higher ranges of learning? What does Christ want His authorized representatives to do with the superstition which tarries by the side of science, with the materialism which degrades and the agnosticism which paralyzes, with the growing drunkenness, the social vice, the frequent and pitiful self-slaughter against which the Almighty has fixed His canon? What is to be done with preventable disease which is killing God's little ones? What with the slums of poverty and misery? What with militarism and imperialism, which die so hard in every land? Who is to put an end to war by destroying the war-spirit? What is Christianity in Japan to do about the growth of cities with their tangled problems, what about the relation of the sexes, what about the church and labour, what about constructive efforts to bring forth a new social order where every man's good shall be each

man's law? Has the church no message and no mission here?

The social half of the Gospel has not only a value in itself, as the inevitable outcome of Christian love, but it bears a real relation to the evangelistic enterprise. There is, especially in certain conservative provinces, a deep and persistent prejudice against the church and against Christianity. That perhaps can be overcome only slowly in any case; but what more effective agency can be found for that purpose than those unstudied works of mercy and help which are not directed to gain adherents but merely to express the mind of Christ towards all sorts and conditions of men, all varieties of human need? The blessedness of the ministry of love to the lepers, the blind, the sick, the poor, the outcast, the unemployed, the oppressed or forgotten, cannot be exaggerated; it can be measured only by the words of the Master, "Ye have done it unto Me."

In this day of intellectual and social and political unrest and suspicion and revolt, while the ethnic faiths stand helpless in the face of these multiplied perplexities, is Christianity to prove its divine origin by showing its adaptation to every age and every race and every need? Here is a measureless unfinished task, to tax the utmost resources of the church and to draw heavily upon the wisdom and might of a heavenly Father.

(IV.) Yes, why not leave it to the Japanese? Our native lands are not yet Christianized. No one of us, no matter how loyal he may be to his own country, can be proud of it without qualification. No one but is compelled to defend and explain and apologize in the presence of honest criticism. If therefore the principle of Nehemiah be sound and such a division of labour should be made that every one should build "over against his own house," why should not the Australians go back and help save Australia, and the Canadians save Canada, and the Americans save the United States, as they are occasionally invited to do? If Christianity has now become an indigenous religion in Japan, and churches have been organized and teachers trained, and leaders have emerged, able, sagacious, and consecrated, why not let the missionaries either return to their own semi-Christian home-lands, or pass on into other countries of greater spiritual darkness?

Well, it is true that the first duty of the missionary, like the first duty of the parent, is to make himself unnecessary. His

success may sometimes be measured by what would happen if he left. In Japan unquestionably Christianity would live if all the missionary support and personnel were removed today; it would live — but it might languish. The aim of the foreign missionary cannot be considered entirely accomplished when a church has been established, even though that church may have some powers of self-support and self-propagation and self-government. Why should the missionary have no part in the training of converts, the broadening of the church's ideals and activities, the social ministry to the people which shall let the love of God shine like a ray from heaven into black places? Has he no contribution to make because of the generations of Christian experience which lie behind him? Must this infant church trace again all the weary path which Western churches have been compelled to follow, or, profiting by their history, shall it come speedily to a wealthy place of vision, privilege, and service?

The foreign missionary everywhere is somewhat separated from the people by his nationality, race, habits, and financial support. And here in Japan the test has been more than ordinarily severe. Japan, because of the compactness of the country, the general use of one language with but slight differences of dialect, the enthusiastic national spirit, and the prevalence of education, took much earlier the step to which China has just come in self-assertion and the insistence upon ecclesiastical as well as political independence. But here in Japan the question of the missionary has been met and answered. Not only does the missionary feel that the call of God to him has not been repealed, but the voice of the national church bids him stay as a brother beloved and a fellow-labourer in the Lord. The voice says, "Our numbers are small, our leaders are few, our finances are inadequate, we are preoccupied with the struggle for completer self-support, and moreover there are things to be done which we are not yet prepared to do, which perhaps we cannot do for many years to come. You came over to help us; stay and help us still further." This is good. In the rising tide of race prejudice and national self-consciousness, Christianity must be kept international.

Now, I have little patience with the old theory that the missionary call was to a separate piece of work and that the church should be left to pursue its own course while the missionary goes some supposedly God-appointed but solitary way. On the other

hand, I have just as little patience with the assumption which is sometimes made, that the church can roll the burden of its own responsibility off onto the missionary's shoulders. As, for example, we sometimes hear that the church can care for itself, support its pastors, maintain its services, shepherd its young, but that the responsibility for aggressive evangelism, whether by mass or personal efforts in occupied towns, by advance into new territory, or by approach to special groups, can be placed on the missions and the missionaries rather than upon the church itself. Not only a part of the responsibility, but the chief part, rests upon the church in this land bearing Christ's name and standing before the nation in His stead. Every church should be a radiating centre of Christian influence and evangelistic activity. Many untouched villages might be reached by volunteer Gospel teams or praying-bands of Christian men and women. With but slight additional cost, every church could be doing the work of an evangelist. The struggle to pay expenses excuses no church from the obligation and the joy of direct endeavour to win new believers. Indeed, financial difficulties would often be simplified if there were less emphasis on money and more on service. In the true conception, as it seems to me, there is an undivided task in which church and missionary are to be partners. The missionary task need not be one, and the church task another, but each may bear the other's burden. The missionary may work *for* the church and *with* the church though not always *in* it. He may make to the church a contribution the richer because of his background. In Christian literature he may know the product of countries where Christianity became indigenous several centuries ago, where scholars and saints have left a heritage which may now be passed on to others. In education he may uplift academic standards, he may encourage ideals such as he learned in some older school of the West, he may win students to Christ and to special Christian service.

In evangelism he must have a task such as will attract new missionaries and satisfy old ones, but the progress of the church does not deny him that opportunity. No hard and fast programme can be laid down. It will depend upon the needs of the place, the stage of development of the church and the pastor, the accommodations which the church building itself affords, and the personal adaptations of the missionary. But

almost everywhere he may make contacts in his home, he may cooperate in training the church in knowledge of the Bible, in preparing responsible local leaders, and in discovering promising young people for life-service. He may help to select and educate choice spirits for advanced wo k. He may find his way into the homes of the people. He may engage in many forms of social service. He may transmit religious news, opinions, methods, and inspiration from the older and more vigorous churches of other lands. He may preach. He may engage in newspaper evangelism. He may have Bible classes and English classes and boys' clubs and normal classes to his heart's content. The woman missionary, through kindergartens and mothers' meetings and girls' clubs and children's meetings and street Sunday schools and cooking classes, sewing classes, music classes, Bible classes for students, teachers, nurses, business women, may find many an avenue of approach to the unfinished task. There may prove to be individuals and groups whom the foreigner can approach far better than the Japanese pastor or workers, country people to whom he has the charm of novelty, provincial officials, school principals, university professors, and various others.

I am speaking here of so-called general missionaries, but everybody is now recognizing the increased and increasing demand for specialists. Appeal might well be made to some of the missions to bring to Japan men especially qualified by talent, training, and experience for particular forms of evangelistic work such as rural, student, child, and industrial evangelism. Evangelistic missionaries of the right type will certainly be needed for decades to come. But more of them will need to be men and women who are specialists in some form of Christian work not yet much developed in Japan. Temperance and other workers for social betterment, experts in religious education, are among those for whom there is call. And here, not independently of the church nor as a substitute for the church, but in full harmony and cooperation with the church, is abundant room for sacrificial and serviceable toil.

How, then, shall we face the unfinished task? *Gratefully,* as we remember our high calling in Christ Jesus and the majesty of the purpose of God in which we share; *Humbly,* as we recall our insufficiency; *Hopefully,* as we remind ourselves that we have a God who will supply all our needs and bring us off more

than conquerors; *Unitedly,* since in union will be strength, and when the world says, "Behold, how these Christians love one another," there will be more who wish to be Christians. And, above all, *with that inner reinforcement* through which alone ultimate and permanent success will be achieved—"not by might nor by power, but by my Spirit, saith the Lord of hosts."

Two Impressions of the Annual Conference of the Federation of Christian Missions, 1926

1. A VETERAN'S

CONVICTION, vision and fresh commission have come to us from start to finish of this year's Conference on "The Unfinished Task," a task however, which everything tended to show has hardly begun. There was much to humble as well as to inspire and I think none can have come away without a deepened sense of personal responsibility and renewed self-dedication to press on in the work of the Kingdom till the King comes.

On Sunday morning the Chairman's powerful sermon on faithfulness to the word of God in our task was solemn and searching, and in the afternoon Mr. McLeod from Formosa took as the foremost question of the day "What think ye of Christ?" and in an address of true spiritual force showed how He is the centre and theme of our message. A high spiritual standard was set and all through the week the atmosphere was such that we realized the presence of God. Many churches were represented, and a great variety of views, yet thoughts were concentrated on one task, hearts were looking up to one Lord, and there was a spirit of unity that seemed as though longing to find expression in more practical cooperation than has hitherto been accomplished.

The delegates from Korea and Formosa gave a fresh picture of the inter-relationship of Mission work in these parts of the Empire with the mainland, and of our responsibility for the Japanese in them as well as for the aborigines in Formosa and the Koreans in Japan. Bishop Uzaki, delegate from the Japanese Christian Council, in his greeting referred to the proposed action of Government with regard to control of religions, and spoke of it in detail at a special evening session. The proposal as elaborated is startling and sets one wondering on one hand at the temerity of the Government in putting one official in control of all the religions of the country, and on the other hand what the effect may be on the Christian task of spreading the Gospel of Christ and the building up of churches. It is certainly a fresh challenge to faith and call to prayer.

The two devotional periods each day were solemn times of realizing afresh how the accomplishment of the task depends on our individual spiritual life, on love of the brethren, loyal cooperation, patience, untiring zeal, understanding sympathy, those things that can only be strong and flourish where the secret life is hidden in Christ.

No one that heard Dr. Dunlop's paper on rural work and his heart's outpouring is likely ever to forget it. His words were heart stirring as he spoke of the pioneer heroes of the past, showed we were failing, and how we might seek the only success that counts. Miss McCausland's paper was a challenge to the Christian forces of Japan to bring the Gospel message home to the 1½ million women in industry. She urged working among the definite groups in factories, mines and offices and on the farms and asked that the whole Christian body should interest itself in arousing public opinion with a view to necessary legislation. Dr. Spencer in his convicting and inspiring paper on enlisting workers for the future, while referring us to saintly missionaries in the past, drew largely from that wholesome source, the criticisms of our Japanese friends, and afresh brought home the all-important truth of how personal character helps or hinders and most specially in the sacred task of winning Japanese workers, the crying need of the country, to their high calling. He gave us striking figures, showing in certain typical groups the proportion between city and country people as to the three stages of interest in Christianity, baptism and call to service. Discussions on all three papers were mainly to the point, and many fresh suggestions were made illustrating unity of spirit in diversity of method, surely our hope for the future.

Bishop Welch in an uplifting devotional address gave encouraging statistics as to the growth of the Church hitherto, and reminded us that its influence goes far beyond the Christian body. Yet Christians in name are only one-half per cent of the population. He urged attention being given to the mass of students, who should be won for the Saviour and trained into much needed leadership. Pointing to the methods of St. Paul he encouraged us to face the unfinished task looking to the Lord, who said "Not by might nor by power but by My Spirit."

It was Dr. Mott's remark, I think, that the end of the Conference is the beginning of the campaign. After this Conference at any rate our work is very plain.

2. A RECRUIT'S

FOR one who has been a delegate to the Conference for the first time there are many and varied impressions. It was a conference different from many, to be sure. When the last session had been finished one perhaps wondered just what definite things had been accomplished and what, after all, was the use of meeting together for four days; not only that, but whether there was any justification for carrying on an organization which for some persons means expenditure of extra energy, time, and money.

Indeed, the latter question had been brought to the attention of the body during the session. We were reminded that consideration had been given to the question of the discontinuance of the organization and that it was only decided to continue with the following purpose, viz.,—That the Federation shall promote fellowship, mutual understanding, and the spirit of unity among the missions comprising it; that it shall provide an opportunity for gatherings of an inspirational and educative character and, with due regard to the functions and purpose of the National Christian Council, shall provide a channel for any cooperative work that may be necessary. That the varied purposes for which the organization exists were realized would be the testimony of almost all in attendance, I am quite sure.

The subject around which all of the discussion centred was "The Unfinished Task." The subject chosen seemed to imply that the work was nearly finished. It was also indicated that some felt that all that needed to be done was to put the finishing touches on which could be done by those already here, that there is no need of replacing men gone home and that, as furloughs are due, men need not be returned. Before the conference had had many sessions, however, another note was struck and by the end of the Conference most of the delegates felt very happy that a beginning had been made, and expressions like "Scarcely begun," "The surface scratched here and there," "Still pioneering," with impressive facts back of these expressions, left the impression that the subject was unsuited to the times in which it was discussed.

When some of the facts were given as found today, one felt that the need is much the same as that pictured by those who

came to our own countries and churches, universities and colleges, to give the Macedonian call; it is certainly quite opposed to many rumours a young man hears from some soon after he lands here. What a call, a welcome, a challenge in such facts as these which confronted us in this Conference. "Scarcely begun"—"Seventy-five percent of the people are Buddhist,"—"less than one half of one percent of the people are Christian"—"three fourths of Japan's population are farmers and few of these have the gospel preached to them,"—"the middle class has been ministered to somewhat,—the intellectual class like the farmers are largely left without the gospel—many of those who are in the church have had little and but superficial training."

"I am the only missionary in a whole province in which I am responsible for 200,000 people. Plead with Almighty God with me for my province and for missionaries to fill vacant places." When this servant of God stood facing his audience the marks on his white trousers at the knees seemed to send out a call for fellowship in prayer.

A second one, this time a woman, spoke of being the only missionary among 200,000 without the help of even a native Bible woman, of the loss to the church of those who had been reached because follow-up-work was not done and this because of lack of workers.

Another speaking on a unique type of work—motor-bus evangelism—said, "There are numbers of places to which we go where no one has ever been before." Then we heard from a missionary from Formosa who pleaded for someone to go to minister to 180,000 Japanese there, which number is constantly being added to by a steady stream.

With regard to the place of the young missionary in Japan, it was said that thirty years ago there were those who said that the foreign missionary was no longer needed nor wanted. However, looking at the facts now it would be a big mistake to retrench and not replace. There is need, if anything, today of a great increase in the forces. There are 300 high schools, 1000 cities, 1000 towns, 20,000 villages in great need of a foreign worker right now. Surely the young missionary is greatly mistaken who thinks there is not a place for him in Japan. Appalling needs not only were brought to the attention of all, but also the fact that the foreign missionary is wanted by his Japanese brethren.

There are places where they are asking for missionaries and in almost every instance the Japanese teacher or preacher expresses not only a willingness but ofttimes a keen-felt desire to work with the foreign missionary.

Not only were the great needs of the day brought to our attention and the place of the missionary in helping to answer those needs considered, but also varied methods were suggested, as preaching, teaching, tent meetings, visits in homes, Bible classes, personal work, motor-bus evangelism, work with industrial and political leaders, working with pastors, lining up school teachers, literature, posters, etc., so that the methods of doing the work were found to be as varied as the scope of the work was wide.

Very little was said concerning "the Unfinished Task" as far as theological training is concerned. Indeed the subject was mentioned only twice and in just a sentence or two. Not all sides of the subject could be fully dealt with in so few sessions of conference, yet one might have wished that more had been said about this most strategic part of the task. The little that was said was not at all encouraging. One who was giving the testimony of two students said, "Vision once had, gone since attending theological school. Faith almost gone since being inducted into theological studies." Another said, "Cold intellectualism rampant in the seminaries. More need for warm Christian atmosphere of love." One could not help but wonder whether there was something wrong with the faith of the students before entering or whether indeed the theological schools were not conducive to growth in faith.

The magnitude of the task before us, methods of accomplishing it, the part that we and many others who might be enlisted may have in it, the need for prayer, individual and united, the need for power—all these were emphasized over and over again during the conference. Here is need surely for fellowship, mutual understanding, and unity among the Missions. How fine that the opportunity is being given for such inspiring and edifying gatherings! Each Mission should not only continue to send its quota of delegates to the Federation of Christian Missions Conference but should encourage all of its members to attend.

The Rattvik Meeting of the International Missionary Council

WILLIAM AXLING

BISHOP UZAKI, Chairman of the Japan National Christian Council, having been drafted by the Japanese government for important service in connection with the redrafting of the law governing religious bodies, the writer was called upon to represent that organization at an enlarged meeting of the Executive Committee of the International Missionary Council which convened at Rattvik, Sweden, July 17–27. Fifteen swift days in a railway coach across the trans-Siberian route and one day cruising among the islands of the Baltic completed the journey from Tokyo to Stockholm.

Personnel.

The Rattvik meeting was an attempt to get together at as small expense as possible, and during the vacation period, representatives from all the nations most intimately concerned with the present-day world-wide missionary enterprise and get group-thinking on the most pressing problems related to this movement. The representation was inter-denominational, inter-national and inter-racial. Men and women from North America, Great Britain, South America, Germany, Holland, the Scandinavian countries, India, China, Africa and Japan pooled their thinking and the experience of the Christian Movement in the lands from which they came in an effort to evaluate the present world work of the church and get a new grasp of the situation. They placed their first-hand observations and information at the disposal of the International Missionary Council that it might intelligently and efficiently go about its task of moulding the Christian forces of all nations into one vast cooperative unit.

During the past year Dr. John R. Mott has visited all the countries bordering on the Pacific Basin and held extensive conferences with the leaders of the churches in these lands. Dr. J. H. Oldham has rendered a similar service in the African area. The study and findings of these conferences were all pooled and pondered in this gathering at Rattvik. Thus in a very direct way all who attended these regional conferences had a voice in the deliberations at Rattvik and influenced the decisions reached.

Agenda.

The agenda for this meeting grew naturally out of the recommendations and suggestions made by the series of conferences of Christian workers and National Councils held during the year both in the sending countries and on the mission fields. The major questions considered were:

The Spiritual Emphasis.

The Presentation of the Christian Message in Relation to the Non-Christian Faiths.

Enlisting the New Generation.

Liberating Greater Lay Forces.

Christian Education.

Devolution Problems of Indigenous Churches.

Larger Efforts on Behalf of Moslems.

The Christian Contribution to the Betterment of Race Relations.

Human Relations in Industry.

Forced Labour.

Opium.

Jewish Conferences.

Christian Literature.

The Jerusalem Conference.

Objectives.

After nine days of intensive study and prayerful consideration the Council adopted as its objectives for investigation and action during the next two years the following fields:

1. **Spiritual vitality.** Reports from every quarter of the world indicated an appalling inadequacy of life and character within the Christian Church itself. In order to create new tides of spiritual life and evolve a finer type of character the council determined to put prayer at the heart of its programme and activity. Its purpose is expressed in the following resolution: "Believing that the undertakings in which we desire to cooperate can be accomplished only as they are begun and continued in prayer, we resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate ourselves anew to a life of which communion with God is the inspiring principle and to co-operate in every way possible in extending the fellowship of prayer."

2. **Presentation of the Christian Message in Relation to Non-Christian Faiths.** In view of the renaissance which some of the ethnic

faiths are experiencing it was felt "desirable to initiate a world-wide enquiry into the relation of the Christian message to non-Christian systems of thought and life" in order to clarify and emphasize the distinctive and fundamental message of Christianity to the world.

3. **Enlisting the New Generation.** Another note sounded in every report and in every utterance was the need of challenging anew the youth of our day in such a way as to get the choicest spirits to face the call and the opportunity of the world-wide work of the church. Steps were therefore taken to "evolve and launch more adequate plans for enlisting the interest, sympathy and service of the new generation in the discharge of the missionary obligations of the Christian church."

4. **Enlisting the Interest and Service of the Lay-forces.** Another major problem world-wide in its scope is that of lining up the lay-forces of the church back of the missionary task. It was decided to "devise ways by which the interest, experience, gifts and services of laymen may, to a far larger extent than at present, be enlisted in the fulfilment of the missionary responsibilities of the Church and in Christianizing the impact of Western Civilization upon other peoples."

5. **Christian Education.** The gathering at Rattvik faced the problems and new situations which Christian education is battling with the world around as evidenced in the following minute: "The Council is deeply sensible of the far-reaching change taking place in the mission-field affecting the position and work of Christian Schools and Colleges, and of the aims and distinctive contribution of Christian institutions in national systems of Education; and in particular of the problems of Christian instruction, of training in habits of devotion and worship and of the expression of Christian faith in conduct, all in the light of a deeper understanding of the nature of Christian experience, of modern psychology and of recent advances in educational theory and practice."

It instructed the officers of the Council to cooperate with institutions, groups and organizations already in the field in finding solutions for these problems and to discover and enlist wherever possible new forces that may be able to make distinctive contributions in this field.

6. **Devolution Problems of Indigenous Churches.** Throughout the whole area where Christian missions are being conducted problems connected with the devolution of the indigenous churches are looming large on the horizon and taking on new urgency. It was felt that the time has come when missionaries, missionary organizations and the mother church of the West must fairly and squarely face these problems and in most intimate conference with the nationals and the indigenous churches of the various mission lands discover the wisest way out. Only as the way is opened for these indigenous churches to live their own life, do their own work and develop in accordance with their own genius, will they become native to the soil and part and parcel of their own people.

7. **The Christian Contribution to the Betterment of Race Relations.** One could not listen to the reports from many lands and to the frank open-hearted utterances of the representatives of these lands at Rattvik without being impressed anew with the fact that the problem of racial relations is the most challenging and the most baffling moral and religious problem of our time. On this question the following action was taken:

"The Council is of the opinion that efforts to remove misunderstanding and antagonism between races are indispensable to the progress of the Christian cause in the world, and that one of the most effective forms which such efforts can take is concentration at a few selected points on well considered and strongly supported experiments designed to make possible a deeper understanding of the forces underlying racial contacts. They request Mr. Oldham to give continued attention to any such experiments that may be contemplated in Africa, and Dr. Mott to explore and further what is being done or might be done in connection with the Interracial Movement in the United States and with the special enquiry being made on the Pacific Coast of North America and other efforts relating to the Pacific Basin."

8. **Human Relations in Industry.** East and West industrialization of the world's life is the order of the day. In the onward march of industry great social wrongs are being perpetrated and the health and welfare of masses of men, women and children are not only being jeopardized but ruthlessly sacrificed. The gathering was a unit in the conviction that the

Christian church must bring the impact of the ideas and the ideals and the spirit of Christ upon this situation and do all within her power to humanize and Christianize the ever-expanding industrial life of the world. To do less than this would be to play false to a great trust.

The Jerusalem Conference.

The Rattvik meetings with the findings of the world-circling series of conferences of Christian workers before it and in view of the new situations which have developed in every part of the world since the World War unanimously decided that the time has come "when it is most desirable that representatives of the indigenous Churches in the Orient, America and other parts of the world, and the leaders of the missionary societies of the so-called sending countries, should have an opportunity to come together for intimate fellowship and for unhurried, free and united consideration of large questions and issues of common and pressing concern."

Time and Place.

The meeting heartily agreed that Jerusalem, "a place where three continents converge, a place recognized as the common home of all the Christian Churches throughout the world," was the logical and most fitting place for such a conference. The time fixed was March 19th to April 1st inclusive 1928.

Programme.

The conference will rally around the general theme of "The Mission and the Expansion of Christianity." The programme will be built up around the eight major problems which are outlined above and which will constitute the main objectives of the International Missionary Council from now until the conference opens. It is hoped that this meeting, under the guidance of the Spirit of God, will come to grips with these momentous questions and do such creative thinking as to discover new light and reach real solutions. The programme will however be left elastic enough to allow for the incorporation of other pressing problems.

Membership.

This is not to be a second Edinburgh Conference with pageants and public programmes, mass meetings and undelegated attendance. The conference is to be an enlarged meeting of the International Missionary Council. It will be a strictly delegated body and

deliberative in its character and work. To this end its membership will be limited to 200. Of these, 85 are to come from the missionary forces of the sending countries and 90 from the lands where missions are being conducted. 25 will be persons who are especially qualified to furnish information on the major subjects which will come under consideration. It was also decided that of the 90 delegates from the so-called mission lands at least two-thirds should be nationals representative of the indigenous church. It was urged that in the selection of delegates provision should be made for the representation of the younger leadership and of women.

The number of delegates allocated to the National Christian Councils of India, China, and Japan and to the other mission fields is as follows:

India, Burma and Ceylon	20
China	20
Japan	8
Korea	5
Philippines	3
Malay, Siam and Indo-China	3
Netherlands Indies	3
South Pacific Islands	1
Palestine, Syria, Turkey, Persia, Iraq, Arabia and the Balkans	7
Egypt and Abyssinia and North Africa	4
Madagascar and Tropical Africa	11
Latin-America	5
Total	90

Japan's Place.

All of the objectives which the International Missionary Council, as a result of the deliberations at Rattvik, has set out as major tasks for the next two years are matters of vital concern to the Christian Movement in Japan. They are matters of such moment as to challenge the passionate prayers, the best brain and the pooled efforts of the united Christian forces not only of this Empire but of the world. There is much that we in this land can gain and much that we can give if we loyally do our part toward the realization of these objectives.

Japan also has a large stake in the Jerusalem Conference. Because of this nation's important place in the world's life and

the advanced stage of the indigenous church in this land Japan was allocated a larger number of delegates than the actual membership of her Protestant churches would have given her. This special recognition lays upon us a special responsibility to make good and do our biggest bit toward making this gathering an epochal one in the history of the Christian Church.

In a letter just received from Dr. Mott he says:

"I was particularly requested to enlist the special intercession of yourself and, through you, of others who will realize most vividly the great need of definite and earnest prayer for divine guidance in all that pertains to the meeting at Jerusalem. If every member goes with a deep sense of divine mission, and if the final determination of the subjects on which the united thought and prayer of the Christian forces are to be concentrated, and the working out and directing of the preparatory processes are controlled by the Spirit of God Himself, may we not expect that the meeting will be one of the most creative occasions in the history of the mission and expansion of Christianity?"

The Campaign Against Licensed Vice in Japan

OCHIMI KUBUSHIRO

THE WOMEN'S CHRISTIAN TEMPERANCE UNION the world over is making Prohibition its major issue. But in Japan it is one of two such. Prohibition and social morality stand side by side. It is my purpose in this article to deal more particularly with the second one.

Forty years ago in the year Meiji 20 (1887) the campaign against impurity began. It appeared in the form of petitions. Two such, quite different from each other and yet one in essence, were presented to the Government. The one was a petition to prohibit girls going abroad for immoral purposes; the other was one to make the law with regard to moral standards the same for men as for women.

Parliament was not yet in existence, so they were taken to the seat of the Government. Three years later Parliament was summoned and every year since then petitions to the same end have been laid before it by Madame Yajima, but with little success.

Twelve years ago the Yoshiwara, Tokyo's famous Licensed Quarters, was burned down for the second time, and the people headed by Madame Yajima and Mr. Saburo Shimada, M. P., and others made a valiant fight against its re-erection. In one of the big mass-meetings, Madame Yajima is said to have appeared in her ceremonial dress ready for any emergency or danger, as it was impossible to tell what might not happen on such an occasion. The Yoshiwara was built again, but there was also organized, under the presidency of Professor Abe of Waseda University, the "Men's Purity League" (Kakusei Kai).

Hand in hand these two organizations, the W. C. T. U. and the M. P. L., have continued the fight. Ten years ago in 1916 I was made the General Secretary of the W. C. T. U. with no other purpose but this. It all arose out of a personal experience that I had some years before. In 1906 San Francisco was ruined by the great earthquake and fire and two-thirds of the population took refuge in the adjoining city of Oakland. At that time I was in

Oakland with my parents, my father being pastor of the Japanese Church there. Six months passed; barracks were put up, and people began to settle in once more. Then rumours began to go round: there are undesirable elements coming into the city: Chinese refugees are bringing in gambling, and Japanese women for immoral purposes. Efforts were made to check the business. Finally a gentleman rang me up on the telephone, and asked me to go to a certain "downtown" section with him for investigation. He was Rev. Charles Brown, pastor of the First Congregational Church of Oakland. I could not refuse his request, so shortly after he called for me in a small carriage, and together we set off for our destination. My house was on 19th street; the City Hall was on 14th. When we reached it we left our carriage and in company with the Chief of Police continued our quest. At last we reached 6th street, then 5th, and finally the Chief stopped in front of a certain house which had an outside staircase. There was a notice up, "No white men or Japanese allowed." "This is the place," he said. Opening the door we found ourselves face to face with an elderly woman and several girls. On either side of the hall where we were were rooms, and in one with but one window and little furniture I saw a double bed, and a couple of "samisen" (the Japanese guitar). We went into the room and found a girl inside. Then Mr. Brown, showing his cross, which was hanging from his watch-chain, said to the girl, "I am a Christian minister. I have no intention of harming you. Tell me, why are you here? of your own accord, or has somebody forced you? You know our law; we allow no slaves. If you are kept here by somebody against your will, you can be set free at any time." The girl replied that she was there of her own choice. The others all said the same. Mr. Brown could do nothing, so we left the house. But it was a new experience to me. I always had had confidence in Japanese womanhood. They may not be so active or sociable as their Western sisters, but so far as purity of life was concerned, I deemed them inferior to no women in the world. I looked around on the mothers and daughters, and women of all kinds; they were leading healthy lives. Why should these girls be here, living a life of shame, in a land far from their own? The question remained in my heart unanswered for many years. Finally, however, the answer came: "You are surprised to see these girls here. Do you not realize that there are hun-

dreds and thousands of girls in your homeland living a life of shame simply as a business? Why are they in this business? Because the standard for men and for women is not the same. You demand purity of life for the woman, but what about the man? Loose life for the man is forbidden neither by law nor by custom. Men are not taught; they are not warned. Prostitution is legal." This came to me like a revelation. From that moment it became my deepest prayer that, if God would let me, I would go back to Japan and from Tokyo, the capital, I would fight the Licensed System until it was rooted out.

Ten years ago, quite unexpectedly, I was led to Tokyo, and ever since I have been in the Purity Campaign of the W. C. T. U.

The tide today is turning. Let us look back for a moment over the past year. In June 1925 the League of Nations sent their proposals to the governments of the world asking their signature to prohibit the traffic in women and children, and to raise the age of consent to 21. Our Government, which had consistently neglected the problem for several years, when confronted with these proposals could not keep silent. A Council meeting was hurriedly summoned, and they decided to sign but with two qualifications: the age was to be kept at 18 and not 21, and the proposals were to be limited in their applications to the mainland only, the colonies being excepted.

This decision, however, met with criticism on every side. The Privy Council stood up against it. The Government then agreed to withdraw these exceptions as quickly as possible.

In December, when the Diet met for its 51st session, the question was raised in the Lower House by Mr. Hoshijima, and in the upper by Dr. Kanagugi, and in both cases the Premier gave definite answers that they would withdraw the exceptions as soon as possible.

Then in the middle of the session came the revelation of the Matsushima Brothel Scandal. There is in Osaka a scheme for replanning the city by 1928, and according to the present plans the present bad quarters are to be removed outside the city. Knowing this, three real estate companies joined hands and by use of lavish bribes started to work for the removal of these quarters to their own land. Now the matter is in the light, leading politicians of all parties who were "interested" in this deal have been summoned to Osaka for examination.

Again, on May 1–5, there was held in Tokyo a meeting for the Chiefs of Police, and for the first time the question of licensed vice was brought up for consideration.

Thus public opinion has been shaken from both outside and in.

During the past year we too have not been inactive. Summer and winter, day and night, we have kept at work, making full use of these events. Early in September of last year we had a mass-meeting attended by representative business men, educators and doctors, over two hundred in all. In the Diet and at meetings of the Chiefs of Police we have waged our fight. During the two months after the meeting we published eight pamphlets on the subject, and finally Mrs. Kawaki wrote two books on the subject, which were accepted by the Imperial Family.

While I was working during these months, often single-handed, the thought struck me, "This is an exceptional opportunity. If we can only push hard enough, we will win." So I went to the members of the Men's Purity League, and after a good deal of discussion we have formed one united Committee of the two bodies, four from the Men's Purity League and six from the W. C. T. U. We have now started on a three years campaign with a budget of ¥60,000, of which ¥10,000 is in hand. We need the cooperation of all right-minded citizens, whether they be Christians or otherwise. Our goal is the abolition of legalized vice, and the establishment of an equal moral standard for men and women. It is, in short, the setting up of Christ's standard of purity in the customs, law, and life of our beloved country.

The National Christian Council of Japan

K. MIYAZAKI

THE National Christian Council of Japan moved its temporary headquarters to the National Y.M.C.A. Building, No. 10 Omote Sarugaku-Cho, Kanda, Tokyo, from the Canadian Union Church Mission Compound, Kamitomizaka-Cho, Koishikawa, on September 1, 1926. The Executive Committee meeting held on the 21st of September passed a resolution expressing gratitude to the Mission for its generous assistance rendered the Council by supplying the office rooms free of charge for more than two years.

The Annual Conference of the Council will take place on October 13th and 14th, 1926, at the Reinanzaka Church. Besides 73 representatives of the Churches and Missions, 15 members are coopted to take seats in this Fourth Annual Meeting. They are as follows:

Dr. D. Ebina, President of the Doshisha University, Dr. T. Yasui, President of the Tokyo Women's University, Dr. K. Ibuka, Presbyterian Church, Rt. Rev. Bishop S. Motoda, Episcopal Church, Rt. Rev. Bishop Y. Naide, Episcopal Church, Mr. H. Nagao, Lieut-Commissioner G. Yamamuro, Salvation Army, Mr. S. Saito, General Secretary, Tokyo Y. M. C. A. Rt. Rev. C. S. Reifsnider, Episcopal Church, Rt. Rev. Archbishop Sergius, Greek Orthodox, Miss A. C. Macdonald, Rev. W. H. M. Walton, Rev. W. A. McIlwaine, Rev. G. W. Bouldin, Mr. Wm. M. Vories.

The Council took action against the licensed system of Prostitution in Japan the last year and published a booklet in Japanese and English entitled "The System of Licensed Prostitution in Japan." These booklets were widely distributed among the churches and missions in Japan, and social reformers at large. The Social Department of the Council followed up the activity in order to realize our hope that the system shall be rooted out from Japan in a few years. Every Christian minister in Japan was asked to preach from his pulpit against the licensed system of prostitution on July 4th, 1926.

More than a thousand representatives of brothel keepers, who came up to Tokyo from every prefecture throughout Japan, assembled at the theatre "Ichimuraza," Shitaya, on September 10th and made a strong demonstration against the social reformers. The National Council, through the Social Welfare Department, invited every Christian organization to co-operate with us in sending a telegram to the Minister of Home Affairs, Mr. Y. Hamaguchi, signifying that as representative of members, we present our petition that the System of Licensed Prostitution shall be

exterminated. A similar petition was tendered to the head of the Police Bureau, Mr. G. Matsumura. One hundred and thirty-seven telegrams were sent to them, representing more than twelve thousand Christians. We are sure that the Government was encouraged by this action to push its plan for the emancipation of the slave girls kept in the brothels.

A joint Assembly against the licensed system of prostitution was held at the Nihon Young Men's Association Hall, Tokyo, October 1st and 2nd. We invited Christian social workers to be present at this meeting and more than seventy of them responded and joined this social crusade. Among them there are some from Hokkaido in the North, on the one hand, and some from Nagasaki, Oita, in the South, on the other. Christian forces are fighting against this strong social evil with power and faith in the Lord who is the Victor of Justice.

Christian Literature Society of Japan

NEW PUBLICATIONS:

1. *Voices of the Birds,* by Miss Margaret E. Armstrong, pp. 86 illustrated by three colour process with original drawings of Japanese birds, cloth binding ¥ 1.80.

   No other book on Japanese birds, with illustrations, is in the market so far as we have ascertained. Suitable for kindergarten teachers, older school children and readers generally. A beautiful gift book.

2. *Part I. The Light of the World. Part II. The Nativity.* Translated by Mrs. H. Muraoka, pp. 17, paper binding, Sen 35.

   This volume in two parts has been made ready for Christmas demands. The first part is a pageant in which adults as well as young girls may take part and was very successfully performed at one of the mission schools last year.

   The second part, on the Nativity, is a programme relating to the birth of Christ.

3. *Prohibition a World Problem,* by Dr. R. Sawayanagi, President of the Imperial Educational Association, pp. 16, paper binding, Sen 10.

   This pamphlet follows the one by Baron Y. Sakatani on the same subject and is uniform in style with it. These noted publicists have given their testimony, from different points of view, in favour of prohibition.

4. *Prayer as a World Power,* by George Elliot, D. D., pp. 15, paper. (Four yen for one hundred copies,) Sen 5.

   A new number in our Evangelistic Booklet Series. Dr. Elliot discusses prayer as essential to the highest culture and to the noblest type of civilization. Prayer is like a spring of water rising in the mountains and widening into an abundant stream flowing toward the great ocean.

5. *Why I am a Christian,* by Charles E. Jefferson, D. D., pp. 15, paper, with photo reproduction of Dr. Jefferson, Sen 5.

   Another volume in our Evangelistic Booklet Series. It is the radio sermon preached by Dr. Jefferson in Tokyo upon invitation of the National Christian Council. Mr. Miyazaki, Secretary of the Council, interpreted the sermon and is the author of the translation. This booklet is suitable for wide distribution among non-Christians.

BUILDING PLANS:

At the Annual Meeting of the Federation of Christian Missions, held in August in Karuizawa, the plan for a Headquarters Building on the Ginza in Tokyo was unanimously approved. The Christian Literature Society of Japan, the National Christian Council and American Bible Society and some other organizations having the matter under consideration will hold shares in the building. Any Christian organization may own a share in the building by investing 50 yen. The leases and the building, according to present plans, will be worth about one million yen.

Sunday School Notes

H. E. Coleman

THREE SUMMER TRAINING SCHOOLS

THE work of training Sunday School teachers in Japan experienced an important development this summer in the organization of a new training school at Shimonoseki. Thc first training school was organized at Karuizawa in 1916 and this year held its tenth session. The attendance has averaged about one hundred and almost all parts of the country have been represented, although not many can come from Kyushu or Hokkaido.

Six years ago a school was started on the shores of Lake Biwa under

the leadership of the Rev. Y. Yabe, the Japanese pastor there, with the financial backing of the United Brethren Mission. This school has developed so that a full week's session is now held and attendance this year was seventy. This school was included this year in the advertising plans of the National Sunday School Association, and so has become a definite part of the teacher training plan of the Association to reach as many teachers in the country as possible.

For some years it has been considered important that a school should be started for the workers in Kyushu, and earnest requests had come from leaders of Branch Associations in that section for a school. This year the National Sunday School Association took the entire responsibility for the financial support of the Karuizawa school so that it was possible to start the new school. It was thought that a greater interest would be taken in the school if it were organized on the cooperative basis, so a preliminary meeting of leaders was called in Shimonoseki last October. All were very much in favour of the plan and a local committee was called together and organized in March this year. With the suggestions of this committee the programme was planned by the Training School Committee of the National Association, and all three schools were announced in the same Japanese and English pamphlets. While the Karuizawa school is conducted for eleven days, the Shimonoseki school occupied seven full days. The same general programme was carried out in both places, and the best talent available in the country made up the programme. The enrolment of the new school was the largest of the three (numbering 104) thus showing the need and the appreciation. Several delegates came from Japanese schools in Korea and they are already planning to send more next year. It is hoped that missionaries will appreciate more fully the need of having their workers trained in these schools.

Besides these training schools a number of shorter institutes for Sunday school and church workers were held by the various denominations so the idea and need of training is gradually taking hold of the leaders of the Japanese churches.

In Memoriam

J. Cooper Robinson

J. COOPER ROBINSON was born in Eastern Canada, in the year 1839, of hardy rural parents. It was in Toronto that Dr. Robinson graduated from college in 1886. In the year 1888 he was sent as the first Canadian missionary to Japan where he has since laboured until the autumn of last year when he returned to Canada on furlough. Since returning to Canada he has carried on his deputation work with great vigour until in July of this year, while on his way to St. Thomas' Summer School, he was summoned to a still farther post by His Master and passed on to do his duty July 12th.

Dr. Robinson was an intensely vigorous missionary of the Cross. His power as a speaker was always attested by the fire which struck among his audience, kindled by his fire. Nor did this missionary fire and enthusiasm dim at all with his years. I can remember only at last Conference how he read a fiery report of our work and pleaded for a more aggressive spirit in assaulting the positions to be taken. We missionaries must bear the brunt of the patience-trying and difficult work of building rural churches. More missionaries must be sent us for this purpose and if we hope to help the Japanese Church adequately we must not fail to accept this responsibilty. Dr. Robinson's pen was always of great help when devoted to the furthering of missionary tasks. His book, "The Island Empire of the East," was one of the outstanding marks of his ability in that direction. Possessed of a warm affection for the Japanese among whom he lived he was well qualified to write about them and qualified to criticise them fairly.

Nor was Dr. Robinson a book man merely, or a platform man. He was an active and practical missionary and eminently well fitted for pioneer work. When the pressure of work was on he knew how to avail himself of hobbies, of which he had many, and these helped him to keep young and fresh. I remember his showing me with pride a beautiful violin which he had made himself, and in photography he was a master. It was the combination of these qualities which made him an eminent evangelist, for he entered with sympathy into the lives of the Japanese and his freshness and vigour carried him into places which the average man might never think of visiting.

I would just like to quote from a Canadian paper the following lines headed "The Parting Message of Dr. Robinson": "Dr. Robinson had seemed full of vitality before he boarded the train at Parkdale and

afterwards until we changed into the coach for St. Thomas, where the Huron Summer School was to be held. And one thought seemed to be the burden of his mind—the need of men and women for the mission field. He expressed the view that one mistake which our Church is making is our constant appeal for money rather than for men. He felt that if the appeal was made for men and women to volunteer for the work, volunteers would step forward and then the sight of men waiting and ready to go would stir the Church to give for their support. This was the subject of his conversation almost until the time when he seemed to settle back in his seat for a little sleep. He had apparently been sleeping for some time when Canon Simmons first noticed a certain pallor on his face. He went up to him, thinking he had fainted. But he was gone. It was the kind of passing which he had always desired, and God had granted him his wish.

Dorothy Case

DOROTHY CASE was born at Norwich in 1887. She came to Japan in the spring of 1915, and left Kobe on June 30th of this year, very tired after work and packing and leave taking in the heat of the summer, but full of pleasure in the affection of her pupils and friends, who surrounded her at Kobe and where she stopped on the way at Tokyo, and saw her on to the ship for Canada at Yokohama; she said she had never had such a send-off, it was almost as if she were leaving Japan altogether.

Miss Case's work throughout lay in Kobe, at the Shoin Koto Jogakko, the Girls' High School founded by Bishop Fo:s with the first money sent abroad by the King's Messengers, the branch of the S. P. G. for the young, which association still supports some scholars. Miss Case was in the school in a time of rapid expansion and was ready with untiring zeal to respond to any claim made on her on behalf of the school.

From the time that she worked under Miss Hughes, who described her as almost a model assistant mistress, so careful and conscientious as to every detail of her duty, and so helpful and loyal, to the present time, when the headmaster, Mr. Asano, grieves at the loss of a colleague so self-sacrificing and devoted, Miss Case threw herself into every activity of the school, and was watchful of every opportunity of Christian teaching, and where, through her, pupils had been brought to baptism she watched over their Christian life as far as she could, constant in her prayer and care for them. She took much pleasure in visiting the homes of her pupils, and rejoiced in the part taken by some of the school staff and pupils in Sunday school and helpful work at a crêche, and had indeed a great interest in the poor and sick, and would have been glad to spend her life helping them.

Her love and care for reverent worship was known not only to those who worked with her in Kobe, but to many at Karuizawa, where she delighted to spend her summer holidays, and where she was known as constantly at church and happy to do anything for it. The news of her death when crossing Canada in the train on her way home to England for furlough came as a great shock to her friends in Karuizawa at the end of July. She was known there as so full of life and energy, taking long walks, and rejoicing in the opportunities of social intercourse and sharing literary interests, when she felt free from responsible work. Everywhere one met appreciation of her character in one way or another, straightforwardness and reliability had impressed one, cheerful unselfishness another. It seemed at first when only cable news was available, that she had passed away quite suddenly, for up to the 20th of July, when Miss Case's last letter to the friend with whom she stayed in Victoria was dated, she had written constantly and in good spirits, speaking of coming next year for a longer visit on her return to Japan, but she had some hours of illness, and at first refused to have a doctor, but the doctor joined the train at North Bay and was with her till she died on the night of the 21st of July, so that she had what care was possible. The body was cremated, and the ashes sent to England, where after a service at the S. P. G. chapel, they were interred in Marylebone cemetery.

Book Reviews

THE CHRISTIAN MOVEMENT IN JAPAN, KOREA AND FORMOSA 1926, Edited by A. Oltmans. Price ¥3.00. Kyo Bun Kwan.

The twenty-fourth issue of this publication, prepared by a committee of the Federation of Christian Missions, under the editorship of Dr. A. Oltmans, is a book of above five hundred pages, covering in particular the missionary work of the Empire.

The section devoted to Japan Proper gives, in the words of the Editor, "a serious attempt to take an inventory of the Christian Cause, and of the Missionary Status in Japan. The results amply justify the labour that has been put into the preparation of this useful volume.

The usual General Review of the year is given the first place in the order of chapters, and furnishes us with a very comprehensive survey of

Japan's doings throughout the year 1925. Perhaps the two outstanding matters were the passage of the manhood suffrage law, by which the number of voters in Japan was increased from 3,000,000 to four times that number, and the introduction of military training under army-officer instruction into practically all the schools of Middle and Higher grade. The former seems to be a step in advance, and the latter seems at a casual glance to be a step backward. Some time will be needed in both cases to judge of their effect upon the moral and political life of Japan.

An early section of the book gives us an interesting historical review of the beginnings—missionary, churchly, educational, financial. Then we are given a survey of conditions as they are today, with such problems as that of self-support having special prominence. Dr. Spencer estimates, in this connection, that, taking the field as a whole, present day evangelistic work gets 40% of its support from native sources, and 60% from foreign. But the percentage of self-support is steadily rising year by year.

In connection with the discussion of self-support in Mission schools, Prof. Ichimura gives the following testimony, which should be most heartening to the supporters of, and labourers in, the Christian educational institutions of Japan: "Christian education has produced from among its 40,000 graduates many leaders in the world of religion, learning, politics, education, business, etc., and has thus made a great contribution to the development of the culture of our nation." He makes no effort to estimate, because of the absence of data, as to the relative degree of self-support in educational work, though he states that a Middle School with about five hundred students ought to be able to become self supporting. We rather question this statement. The current expenditures for all Christian schools for 1924 amounted to about 3,000,000 yen, presumably in addition to the support of the 370 foreign missionaries on the faculties.

Perhaps the most valuable section of the book is that devoted to a consideration of the future, especially of the Church and of the missionary. Three of the four writers on these subjects are Japanese, and it is wholesome to have in this missionary publication a frank statement from Japanese leaders as to their expectations for the future. Rev. K. Matsuno, who has been active for many years in the work of the Federation of Japanese Churches, makes a plea for the union of the various Protestant denominations into four or five large groups, this to be a step toward a more complete union. He anticipates that the present transitional stage of cooperation between the Japanese Church and the foreign missionary may continue for some thirty years longer. Mr. Tada quickly disposes of the question as to whether the work of the evangelistic missionary is still in demand by the Church. "I hear that some even raise the foolish question as to whether the foreign missionary is still needed in Japan.

But are there not scarcely a few hundred thousand believers only, among the 70 million people in this country? The work of evangelization is, beyond dispute, of tremendous importance. Looked at from that point of view the question as to whether the foreign missionary is needed or not cannot even be reasonably discussed. I am of opinion that the evangelistic work of the missionary in the future ought to be in vital connection with the Church." If one were to judge from the writings of the Japanese contributors to this book, the conclusion could easily be drawn that the cooperation between the Church and the foreign missionary is moving on with the minimum of friction, and that there is no disposition to displace or to diminish the opportunities for service, of the foreign worker in Japan. In fact the tendency seems to be rather toward a higher appreciation and a greater demand for his continued presence and cooperation. Two articles are devoted to the place of the missionary in the future, one by a missionary and one by a Japanese pastor. That by the missionary is more radical and plain spoken than anything written by Japanese in the book. This is but natural, for this book is manifestly a missionary publication, and perhaps their ingrained courtesy would estopp the Japanese writers from stating such opinions as might seem contrary to missionary expectation. There is no need, however, to question the sincerity of all who have written upon this subject. The missionary writer says, "Summarizing the sort of work the Church seems to want of the missionary we may say that it is more humble than the traditional task, but more human; it is less official and more personal; it has less of finance in it but more of fellowship. We never again, even in the most liberal sense, shall be masters,—but the way is wide open for us to be servants. Why, if nothing were offered us but the opportunities clustering about the use of our home alone, every man and woman missionary in Japan could round out a life of the most satisfying personal service to the Christian cause. But there is no fear that eventually the church may not give us full work of an urgently needed sort, provided they are convinced of the sincere willingness of the missionaries to receive the commission of the Church, and serve in it, without distinction or favour." "If we individual missionaries will submit to being humanized, and if the mission organizations will become more nationalized, and if the home church will become internationalized, there need be no fear for the future of the missionary in Japan."

The sections of the book devoted to Formosa and Korea furnish the regular annual reports of Missions and Churches, and are valuable reference material for anyone interested in the progress of the Kingdom in those parts of the Empire. The usual sections of statistics and directories add to the value of the book, and help to make it a *sine qua non* in the library of anyone who would keep fresh his outlook upon this part of the great harvest field.—E. T. IGLEHART.

A SHORT HISTORY OF JAPAN by E. W. Clement. New Edition. Published by Kyo Bun Kwan, Christian Literature Society, Tokyo Price ¥ 3.00.

To introduce to the reading public a book which has reached its fourth edition, may seem rather superfluous. The foreign community in Japan, however, is in such a constant state of flux that it is safe to assume that no small proportion of its present members had no connection with, and knew but little of, the country when Professor Clement's well written and ably condensed history of Japan first saw the light of day in 1915, and that considerable changes in the constitution of this community have taken place even in the interval of six and a half years that have elapsed since the appearance of the third edition. For this reason, if for no other, it seems well to call attention to the fourth impression of this work, which has just been brought out by the Kyo Bun Kwan.

The Book, as originally published, gave in concise and easily digested form a brief survey of the outstanding events in Japanese history down to the end of the Meiji Era. It made no pretense at delving very deeply into the history of the country or in going into any great details—in fact, in his preface to the first edition, Professor Clement was careful to emphasize that it was intended to suit the requirements of "that individual known as the average reader," and that it might also serve as "an introduction to Japanese history for those who desire to pursue the study further."

The fact that the edition now under review is the fourth to be published in the brief space of eleven years is, in itself, good proof that its writer gauged the requirements of his readers correctly. This short history is, in fact, all that it sets out to be, and has the merit of being able to retain its readers, interest throughout, without resorting to that device which Mr. Stanley Baldwin recently averred was generally synonymous with interest where histories are concerned, namely bias.

In one respect only does the new edition differ from its predecessors, and this is in the addition of a new chapter, summarising the main events of the present Taisho Era, thereby bringing the history up to date.

Unfortunately Professor Clement has, in this last chapter, fallen rather below the high standard set by him in the rest of the book, as he has been inclined to jot down a number of unconnected facts in chronological order, and has devoted too much space to comparative trivialities, thereby tending to magnify them unduly in proportion to his treatment of other far more important matters of the more distant past.

Apart from this one defect—and it is a defect that is easily made when writing of current events—the book, in so far as its avowed purpose

is concerned, could hardly be improved; and it only remains to hope that a large number of these who assay to read it, will be stimulated to rise above the classification of "that individual known as the average reader" and decide to pursue the study of Japanese history still further. It will fully repay them to do so, as few countries have a history replete with so much of interest—.M. D. KENNEDY.

Minutes of the Annual Meeting, Federation of Christian Missions in Japan 1926

(Abridged)

TIME AND PLACE

The Twenty-fifth Annual Meeting of the Federation of Christian Missions in Japan opened with morning service at the Auditorium, Karuizawa, on Sunday, August 1st, 1926 at 10.30 a.m. The closing session ended at 4.00 p.m., Wednesday, Aug. 4th.

SUNDAY SERVICES

The Vice-chairman of the Federation, Miss J. N. Scott, led the devotions, and the Chairman, Rev. A. J. Stirewalt, D. D., preached the morning sermon. The subject of the preacher's address was "The Place of the Word in the Unfinished Task," his text being taken from II Timothy 4:2, "Preach the Word."

At the vesper service at 5.00 p.m., the preacher was Rev. Duncan McLeod, D.D., delegate from Formosa. Dr. McLeod spoke on "The Need of the Hour," and based his remarks on John 4, Christ's conversat'on with the woman of Samaria. Rev. Hilton Pedley, D. D., assisted at this service.

DEVOTIONAL EXERCISES

From 9.00 to 9.30 a.m., on Aug. 2nd and 3rd, and from 2.30 to 3.00 p.m., on Aug. 4th, Rev. Chas. B. Tenny, D. D., conducted devotional services. Dr. Tenny's subjects follow:

"A Partially Realized Brotherhood."
"A Partially United Programme."
"A Partially Developed Discipleship."

Devotional addresses were also given by Rev. Herbert Manchester, D. D., pastor of the Union Church, Yokohama, as follows:

Aug. 2nd, 11.30 a.m. to 12.15 p.m. "Bringing in the Sheaves."
„ 3rd, „ „ „ „ „ "The Angel of the Perfecting Touch."
„ 4th, 3.00 to 3.45 p.m. "The half has never been told."

Prayers, hymns and solos began and closed the sessions and several times were interspersed between the conferences and business sessions.

CONFERENCES

The general theme of the Conferences of the Annual Meeting was "The Unfinished Task." These conferences were conducted as follows:

1. August 3rd, 9.30 to 11.15 a.m. The first conference paper was read by Rev. J. G. Dunlop, D. D., The subject of this paper was *"The Foreign Missionary in Rural Work."*

2. August 3rd, 3.54 to 5.00 p.m. The second conference paper was read by Miss Isabel McCausland on *"The Foreign Missionary in Industrial Work."*

3. August 4th, 10.00 to 11.30 a.m. The third conference paper was read by Rev. R. S. Spencer on the subject, *"The Foreign Missionary Enlisting Workers."*

Bishop Welch also addressed the conference on *"Facing the Unfinished Task."*

MEMORIAL SERVICE

The Memorial Service for those who had died during the year began at 10.55 a.m., Aug. 2nd, and was conducted by Rev. A. Oltmans, D. D., assisted by Rev. D. S. Spencer, D. D. The following names of former missionaries called to rest were read:

Margaret Mabel Boutflower. Anglican.
Mrs. James M. McCauley. Presbyterian.
Mrs. Russell T. Barr. Presbyterian.
Lora C. Goodwin. Methodist.
Louise Imhoff. Methodist.
Herbert Buel Johnson. Methodist.
William Yates Jones. Presbyterian.
James McDonald Gardiner. Anglican.
Georgiana Baucus. Methodist.
Lida B. Smith. Methodist.
William H. Brokenshire. Independent.
Irwin H. Correll. Methodist and later Anglican.

John Cooper Robinson. Anglican.
Mother of Mr. G. S. Phelps.

At the close of the Memorial Service, the names of the following persons. which had not been reported to the Necrologist, were reported as having passed away during the year:

Dorothy Case, Anglican.
Chauncey Marion Cady, Congregationalist.
Mary E. Gouldy, Congregationalist.
Mrs. George W. Hill, Baptist.
Mrs. Mary Felicia (Wisnor) Taylor, Congregationalist.
Frank Newhall White. Congregationalist

FRATERNAL DELEGATES

Following the devotional service of Monday morning, Aug. 2nd, the Chairman introduced the fraternal delegates as follows:

Rev. H. A. Rhodes, D. D., from the Federal Council of Christian Missions in Korea.

Bishop K. Uzaki and Rev. M. Kobayashi, from the National Christian Council of Japan.

Dr. Rhodes especially emphasized three matters; (1) Evangelistic work amongst Koreans in Japan, for which he asked our financial help; (2) The position of mission schools in Korea and the question of government recognition; (3) The nation-wide evangelistic campaign, which the Korean Christians have organized. For this he asked our prayers.

Bishop Uzaki spoke of the development of the National Christian Council during the three years of its existence. He mentioned the visit of Rev. Dr. Wm. Axling, English Secretary of the Council, to Sweden, as the Council's delegate to the International Missionary Conference. He referred to the proposed law for the regulation of religions in Japan, for the consideration of which the Japanese Government had appointed him one of the two representatives of Christianity on the government's Committee of Forty.

Mr. Kobayashi spoke of the pressing need of money for the regular work of the Council, ¥ 14,000 being required this year, apart from special evangelistic work.

In order to hear further from Bishop Uzaki about the proposed law for the regulation of religions, it was decided to hold an evening session from 7.30 p.m. At this special evening session, Bishop Uzaki explained the chief items of the proposed law, and many questions were asked and answered.

CORRESPONDING MEMBERS

At various sessions, the following persons were made corresponding members, either by vote or by common consent:

Rev. K. Matsuno, Treasurer of the National Christian Council of Japan.

Rev. K. Miyazaki, Secretary of the National Christian Council.

Rev. U. G Murphy, D. D., of Seattle, Wash., U.S.A., formerly a missionary in Japan and now Superintendent of the Northwest Oriental Evangelization Society.

Rev. E. Uhlig, missionary superintendent of the Liebenzell Mission in the Caroline Islands.

Rev. Herbert Manchester, D. D., pastor of the Union Church, Yokohama.

Rev. C. B. Tenny, D. D., leader of the devotional services.

Bishop Herbert Welch, Methodist Episcopal Church.

Rev. Dr. Boynton, of the General Theological Seminary of New York City.

ROLL OF THE FEDERATION

ABCFM —Miss Edith Curtis, H. W. Hackett, Mrs. M. E. Hall, D. W. Learned.

ABF —Miss A. S. Buzzell, H. B. Benninghoff, Miss A. C. Bixby, C. H. Ross, Miss Elma Tharp.

AFP —Mrs. Gurney Binford, Geo. Burnham Braithwaite.

ABS —K. E. Aurell.

BFBS —F. Parrott.

CC —E. C. Fry, Miss M. R. Stacy.

CMS —E. G. Hutchinson, Mrs. C. O. Pickard-Cambridge, Miss K. Tristram, W. H. Murray Walton.

EC —A. A. Leininger, Miss Kathryn Schirmer.

EPM —

LCA —D. G. M. Bach, L. S. G. Miller, Miss Annie Powlas, S. O. Thorlaksson.

MEFB —G. F. Draper, C. W. Iglehart, S. R. Luthy, R. S. Spencer.

MEFBWE —Miss B. M. Bailey, Miss H. L. Perry.

MEFBWW—Miss Harriet Howey, Miss C. M. Teague.

MES —Miss Annette Gist, W. K. Matthews, S. A. Stewart, Miss Mabel Whitehead, S. H. Wainright.

MP&MPW—Miss E. L. Hempstead, P. F. Warner.

MSCC —Miss A. L. Archer, P. S. C. Powles, V. C. Spencer.

OMJ —W. M. Vories.

PCC —D. McLeod.

PN —Miss E. M. Evans, G. W. Fulton, W. F. Hereford, L. C. Lake, Miss F. E. Porter.

PS —S. M. Erickson, Miss L. G. Kirtland, C. A. Logan, L. C. M. Smythe.

RCA —Miss Flora Darrow, Miss Dora Eringa, W. J. Hoekje, J. Ter Borg.
RCUS —A. Ankeney, Miss M. E. Gerhard, H. K. Miller, E. H. Zaugg.
SBC —C. K. Dozier, Mrs. E. O. Mills, Miss Mary Walters.
UB —B. F. Shively.
UCC —F. Ainsworth, W. R. McWilliams, M. M. Whiting, Mrs. A. T. Wilkinson.
UCCW —Miss M. D. Keagey, Miss Isabell Govenlock, Miss M. McLachlan, Miss A. O. McLeod.
UCMS —Miss B. F. Clawson, Ira D. Crewdson, K. C. Hendricks, R. D. McCoy.
WU —Miss M. E. Tracy.
YMJ —W. D. Cunningham.
YMCA —G. C. Converse. H. S. Sneyd.
YWCA —Miss Clare Armstrong, Miss J. N. Scott.

REPORT OF THE TREASURER

As indicated in the Report of the Executive Committee, the Treasurer, C. P. Garman, presented his report of the calendar year, 1925, to a meeting of the Executive Committee, on February 11th, 1926, which report was audited and found correct.

The report of the Treasurer for the calendar year 1925 was presented and approved as follows:

1. Japan Sunday School Association Account:		
Receipts from Nine Bodies	¥. 380.00	
Paid to P. S. Mayer. ¥. 330.00; to H. E. Coleman. ¥. 50.		¥. 300.00
1. Christian Literature Society Account:		
Receipts from Nineteen Bodies	13,300.00	
Paid to H. V. S. Peeke		13,300.00

3. General Federation Account:

RECEIPTS

Fees from Thirty-One Bodies	¥. 2,700.00	
Sales of Pictures	60.40	
Refund from S. S. Committee	50.00	
1923 Christian Movement from Kyobunkwan.	1,956.00	
1924 „ „ „ „	2,287.51	
1924 „ „ Adv. „ „	1,048.00	
1925 „ „ „ „ „	285.00	
Loans Negotiated Aug. 21, 1925	3,200.00	¥. 11,586.91

EXPENDITURES

1924 Deficit		1,284.05	
Payment Balance of 1923 Loan		1,000.00	
Interest on Funds Borrowed		160.00	
Expenses 32 delegates 1925 Annual Meeting		1,074.97	
Expense of Fraternal Delegate to Korea		75.00	
Travel, etc., of Committee Meetings		394.30	
Printing Reports, Programmes, Minutes. etc		230.50	
For Japan Evangelist:			
Kyobunkwan 1924 Debit Bal.	¥. 1,084.00		
Editorial Board per Iglehart	150.00		
Personal Department	17.92	1,251.92	
Postage for Sec'y & Treas		32.58	
For 1924 Christian Movement:			
1,100 copies ptg. by Japan Chronicle.	¥2,623.60		
Expenses of Statistician	36.07		
Editorial Expenses	83.06	2,742.73	
For 1925 Christian Movement:			
1,100 Copies ptg. Japan Times.	¥. 2,916.00		
Expenses of Statistician	46.25		
Postage Securing Directory	12.22	¥. 2,974.47	¥. 11,220.52

4. Résumé of All Accounts:

RECEIPTS

For Japan Sunday School Association	¥. 380.00	
„ Christian Literature Society.	13,300.00	
„ General Federation Account.	11,586.91	¥. 25,266.91

EXPENDITURES

For Japan Sunday School Association	¥. 380.00	
„ Christian Literature Society.	13,300.00	
„ General Federation Account.	11,220.52	¥. 24,900.52
Cash Balance on Hand		¥. 366.39

N.B. Two credits, one of ¥. 796.50 and one of ¥. 1,500, were reported as in the hands of the Kyobunkwan, but not yet received. The sums of the S. S. Assoc. and C. L. S. were those passing through the Treasurer's hands.

REPORTS OF STANDING COMMITTEES

I. EXECUTIVE COMMITTEE

The Secretary read the report of the Executive Committee during the afternoon session of Aug. 2nd. from which the following extracts are taken:—

Six meetings of the Executive Committee have been held during the year, Several items of business were transacted by correspondence. The Rev. C. P.

Garman was elected to take the place of Rev. H. V. Nicholson on the Executive Committee and as Treasurer. The Rev. P. S. C. Powles was elected to serve instead of Rev. R. M. Millman. The principal items of business considered were:

(1) **The Japan Evangelist:** Acting upon the recommendation of the editorial board of The Japan Evangelist and in harmony with the action of the last Annual Meeting, the periodical was changed to a quarterly, with the name, The Japan Christian Quarterly, the change being made effective Jan. 1st, 1926. Those responsible for the printing and mailing were instructed to present the account after each issue for payment by the Treasurer.

(2) **Question of Militarism:** This was referred to the National Christian Council.

(3) **Programme of the 1926 Annual Meeting.**

(4) **The Christian Movement:** Miss Edith Newlin was appointed as Miss Bosanquet's successor on the Committee of the Christian Movement, the latter returning to England on furlough.

(5) **Appointees on the Board of the Christian Literature Society:** The following persons were appointed as the Federation's representatives on the Board of the Christian Literature Society:

Term Ending in 1926: Miss Evelyn Camp, C. D. Kriele, S. H. Wainright, T. A. Young.

Term Ending in 1927: A. D. Berry, W. F. Hereford, E. T. Iglehart, Miss J. N. Scott.

Term Ending in 1928: A. D. Blake, S. Heazlett, G. M. Rowland, A. J. Stirewalt.

Owing to a furlough, W.H. Murray Walton was appointed to serve in the place of S. Heazlett until this Annual Meeting.

(6) **Relief of Harbin Children.**

(7) **The Report of the Treasurer:** The Treasurer submitted his report, which was audited and found correct.

(8) **Future of the Japanese Language Schools:** Representations having been made by members of the Board of Directors as to one or two Language Schools, a committee was appointed to investigate and to make recommendations. After repeated consideration, your Executive presents the following action of the sub-committee, with its approval, for your consideration:

"a. That the Kobe Branch School be closed at the end of the school year, July, 1926.

"b. That Mr. G. Nakamura, head teacher of the Kobe Branch School, be invited to organize into classes in Kobe students who may be enrolled in the correspondence course of the Japanese Language School."

(9) **Revision of the Constitution and By-Laws:** The amendments of the Constitution, proposed at the last Annual Meeting, were submitted to the constituent organizations. All but five organizations approved the changes. It was found, however, that further changes of both the Constitution and By-Laws might be advisible. After consideration of these, a sub-committee was appointed to put them in proper form.

(10) **Future of The Japan Christian Quarterly and of The Christian Movement:**

(11) Minute Secretary, and Committees.

(12) Routine Business.

(13) Merger of the Christian Literature Society and Kyobunkwan: At a meeting of the Executive on Feb. 11, 1926, the Chairman reported that the merger of the Christian Literature Society and Kyobunkwan had been effected as of the date Jan. 1st, 1926. The steps taken about the leases of the Kyobunkwan and adjoining sites and about the progress of the plans for the Christian Headquarters Building were also reported from time to time. A difficulty in regard to the granting of the organization of the Zaidan Hojin was found, and your Executive approved of the following change in the Constitution of the proposed Zaidan:

"To strike out the words, 'sale' and 'bookselling' in Art. I and to substitute the words, 'other activities as will further its purpose.'"

II. NECROLOGIST

The names of those read in the Memorial Service, with the additional names mentioned at that time, were considered the report of the Necrologist, the names of those omitted in this year's Christian Movement to appear in the 1927 edition.

III. TRUSTEES OF THE JAPANESE LANGUAGE SCHOOL

The report of the Trustees on the Japanese Language School was read. (For the action of the Trustees about one school in Tokyo, see Report of Executive Committee, Item 8).

IV. THE JAPAN CHRISTIAN QUARTERLY

The report of the Committee of The Japan Christian Quarterly was read by the editor-in-chief, chairman of the committee, who made a plea for more subscribers. This plea was reinforced by several members of the Federation.

V. THE CHRISTIAN MOVEMENT

The report of the Committee on The Christian Movement was read.

VI. NEWSPAPER EVANGELISM

The report of the Committee on Newspaper Evangelism was read. The report contained the following recommendation:

"That in view of the expansion of the work of newspaper evangelism and the increasing need of Japanese cooperation in it, your committee is of the opinion that its work can now best be forwarded by the formation of a special association by those interested in this form of work; and for this reason, your committee recommends that it be disbanded as a committee of this Federation and that the committee be stricken from the list in the By-Laws."

VII. REPRESENTATIVES ON THE CHRISTIAN LITERATURE SOCIETY

The report of the Christian Literature Society was in printed form, and was taken as the report of our representatives. Dr. Wainright explained some features of the work of the Society and referred to the plans for the new building. The

Secretary of the Federation was called to the chair, while the Chairman explained the plans for an eight storey building on the Ginza, Tokyo, site, the consummation of the plans merely waiting on the coming of funds from the supporting organization in America. The Chairman resumed the chair, and the report was then approved.

VIII. REPRESENTATIVE ON THE BOARD OF THE AMERICAN SCHOOL

The report of the representative of the Federation on the Board of the American School, Tokyo, was read.

IX. REPRESENTATIVE ON THE ADVISORY BOARD OF THE CANADIAN ACADEMY

The report of the representative of the Federation on the Advisory Board of the Canadian Academy was read and approved.

X. FRATERNAL DELEGATE TO KOREA

The report of Dr. B. F. Shively, fraternal delegate to the Federal Council of Missions of Korea, was read.

XI. FRATERNAL DELEGATES TO THE NATIONAL CHRISTIAN COUNCIL

The report of the fraternal delegates to the National Christian Council, Chairman Stirewalt and Miss O. I. Hodges, was read by the latter, and approved.

REPORT OF SPECIAL COMMITTEES

I. ON THE AMALGAMATION OF PUBLICATIONS

The Committee on the Amalgamation of Publications, constituted by the adoption of the recommendation in Item 10 of the report of the Executive Committee, presented a report, which was adopted as follows:

"Your committee recommends the following;

"1. That the two publications of the Federation, The Christian Movement and The Japan Christian Quarterly, be continued; but that, in order to secure cooperation in their publication, the two separate committees hitherto existing be merged into one.

"2. That Art. 5.—(b) of the By-Laws be amended to read as follows: 'There shall be a Committee on Publication, composed of nine persons, of whom three shall retire annually and of whom the Chairman and the Editors of the Christian Movement and The Japan Christian Quarterly shall be designated by the Federation.

"It shall be the duty of this committee to be responsible for the production of The Christian Movement and the Japan Christian Quarterly, on the understanding that any fundamental changes in policy or cost shall be referred to the Federation for sanction."

"3. That the offer of the Christian Literature Society to undertake the publication and circulation of The Japan Christian Quarterly for the next three years be accepted on the terms stated, and that negotiations be entered into with them with a view to making a similar arrangement in the case of The Christian Movement.

The proposed arrangement between the Christian Literature Society regarding the Japan Christian Quarterly was read for information, as follows:

"For the next three years, the Christian Literature Society to assume full responsibility for publishing and circulating the Japan Christian Quarterly.

"The Christian Literature Society under this arrangement to render an account to the Annual Meeting of the Federation of Christian Missions, showing the expenditures and receipts for the year ending June 30th preceding; and the Federation of Christian Missions to undertake to cover any loss for the year incurred up to and not exceeding the sum of Four Hundred Yen (¥400.00) plus the expenses of the Editorial Committee.

"A policy of close cooperation between the Editorial Committee of the Japan Christian Quarterly and the Christian Literature Society to be adopted as a part of this arrangement; and for this purpose the Christian Literature Society to be represented on this Committee of the Federation."

II. WORK AMONG KOREANS

A brief report from the committee on Work among Koreans in Japan was read, and accepted.

III. ON NORMAL TRAINING

The report of the committee on Normal Training was read by Mrs. Gurney Binford. The suggestions and recommendation of this committee, re-written by authorization of the Executive Committee, are as follows:

"1. That this committee be re-appointed, not necessarily with the present personnel.

"2. That each missionary in prefectural capitals where there are normal schools interest himself in one normal-school teacher, take time with this teacher in faith and prayer, believing that this teacher may be led to Christ."

"3. That, if a class of normal school students cannot be taught, each missionary try to get at least one normal school student to teach.

"4. That every man and woman missionary become this year the friend of at least one primary school teacher.

"5. That the primary school teacher group, in the future of this Federation, be considered at least as a group to be worked with the same as the factory group, the merchant group and the student group.

The report with its recommendations and suggestions was adopted.

The Executive Committee was instructed to appoint the committee.

IV. ON RESOLUTIONS

The report of the committee on Resolutions was read by Dr. Learned.

V. NOMINATIONS

The Nominations Committee presented its report. With one amendment it was adopted. With the names of the members of the Executive Committee of the 1927 class, and of committees carrying on, the report follows:

Officers:

Chairman . . . . . Miss Jane N. Scott.
Vice-Chairman . . . Christopher Noss.
Secretary. . . . . Harvey Brokaw.
Treasurer . . . . . C. P. Garman.

Other members of the Executive Committee:

Term Ending in 1927: Miss O. I. Hodges,
H. K. Miller.
Term Ending in 1928: H. B. Benninghoff,
J. C. Mann,
G. M. Rowland.

Trustees Japanese Language School:

Term Ending in 1927: Wm. Axling,
H. W. Myers.
Term Ending in 1928: L. J. Shafer,
D. R. McKenzie.
Term Ending in 1929: R. D. McCoy,
J. P. Nielson.

Publications Committee:

Term Ending in 1927: A. Oltmans,
(Editor, Christian Movement).
Miss B. E. Gillilan,
F. Parrott.
Term Ending in 1928: Miss Bertha Clawson,
Guy C. Converse,
S. H. Wainright.
Term Ending in 1929: E. T. Iglehart,
(Chairman of the Committee).
Miss K. Shepherd,
W. H. Murray Walton,
(Editor Japan Christian Quarterly).

Representatives on the Christian Literature Society:

Term Ending in 1927: Miss Jane N. Scott,
A. D. Berry,
W. F. Hereford,
E. T. Iglehart.
Term Ending in 1928: A. D. Blake,
Miss A. M. Henty,
G. M. Rowland,
A. J. Stirewalt.
Term Ending in 1929: Miss Evelyn Camp,
Christopher Noss,
H. V. S. Peeke,
S. H. Wainright.

Fraternal Delegate to Korea:

A. J. Stirewalt.

Fraternal Delegate to the National Christian Council:
Miss J. N. Scott.

Necrologist:
D. S. Spencer.

On Board American School:
Mrs. R. D. McCoy.

On Advisory Board Canadian Academy:
Mrs. S. F. Moran.

ACTIONS TAKEN BY THE CONFERENCE

1. The Reports of the following committees were adopted.
   - **a. Standing Committees.**
     i. Executive Committee. Clauses 1-8. 11-13.
     ii.—xvi. Various Committees.
   - **b. Special Committees.**

The following further actions were taken by the Conference, arising either out of the recommendation of the above Committees or proposals made on the floor of the Conference.

2. AMENDMENT OF THE CONSTITUTION AND BYELAWS

Amendment to the Constitution:

Amend Art. V section 3 by adding the following: "The Missionary Secretary of the National Sunday School Association and other missionary specialists may be made representatives by the vote of the Annual Meeting, on the terms prescribed in the Constitution.

Amendments to the By-Laws:

1. Article 4, after the words "to nominate," change to read, "officers, standing committees, representative and delegates to be elected by the Federation at that Meeting."
2. Amend all of Art. 5 after the first paragraph to read as follows:

"(a) **Executive Committee:** The Executive Committee shall be composed of the officers of the Federation and five other persons. The five shall be elected to serve two years, their terms of service being so arranged that two shall retire one year and three the next. The Executive Committee shall be chosen with special reference to convenience of meeting ad interim. The Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of the Executive Committee shall be (1) To transact the ordinary and ad interim business of the Federation; (2) To carry out such measures as may be referred to it by the Federation; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit a report of its transactions to that body.

"(b) **Committee on Publications:** There shall be a Committee on Publications composed of nine persons, of whom three shall retire annually, and of

whom the Chairman and the Editors of the Christian Movement and the Japan Christian Quarterly shall be designated by the Federation.

It shall be the duty of this Committee to be responsible for the production of the Christian Movement and The Japan Christian Quarterly, on the understanding that dry foundamental changes in policy or cost shall be referred to the Federation for sanction.

"(c) **Committee on Newspaper Evangelism:** The Committee on Newspaper Evangelism shall be composed of nine persons, elected to serve three years, their terms of service being so arranged that three shall retire each year.

This Committee may cooperate with the National Christian Council in accordance with agreements approved by the Federation.

"(d) **Committee on Necrology:** This Committee shall be composed of one person, elected annually, who shall act as necrologist, prepare suitable memorial notices and conduct a memorial service at the Annual Meeting of the Federation.

3. Add a new Article 6.

Representatives and Delegates: Upon nomination by the Nominations Committees, the following representatives and delegates shall be appointed:

"(a) **On the Board of Trustees (directors) of the Christian Literature Society,** twelve persons elected to serve three years, their terms of service being so arranged that four shall retire each year.

"(b) **On the Board of Directors of the Japanese Language School,** six persons elected to serve three years, their terms of service being so arranged that two shall retire each year.

"(c) **On the Board of Trustees of the Amerieau School in Japan:** One person to be elected annually.

"(d) **On the Advisory Board of the Canadian Academy:** One person to be elected annually.

"(e) **Fraternal Delegate to Korea:** The retiring Chairman of the Federation shall be the fraternal delegate to the Federal Council of Missions in Korea. In case the Chairman can not attend, some other member of the Annual Meeting shall be appointed by the Executive Committee.

"(f) **Fraternal Delegate to the National Christian Council:** The newly-elected Chairman of the Federation shall be the fraternal delegate to the National Christian Council.

Recommendation to Amendment to the Constitution Passed at the Conference in 1925.

"Resolved, That the recommendation in regard to amending Art. IX of the Constitution, reducing the fees from ¥30 to ¥20 be ratified; but that the date for its enforcement be postponed for the present."

3. The following miscellaneous business was transacted:

(a) Resignation of Dr. Oltmans.

The resignation of Dr. A. Oltmans as editor of the Christian Movement on account of special Mission duties was read. By vote, it was left to the Nominations Committee to deal with this resignation. Later, the Nominations Committee secured Dr. Oltmans' consent, on certain conditions, to continue as editor.

(b) The Financial Condition of the Federation.

The Treasurer having presented a statement of the financial condition of the Federation, and having explained the prospects in detail, it was voted that the incoming Executive Committee be instructed to study the financial condition and to bring in recommendations to the next Annual Meeting.

(c) The Prosposed Lay of Religion.

"The Federation having heard with the greatest interest from Bishop Uzaki about the proposed Law on Religions, and taking into view the fact that there are various forms of church government amongst us that are considered of great importance by Christian believers, takes action as follows:

"1. The Federation would request Bishop Uzaki to urge the Government to give due consideration to this problem of difference in church government."

"2. The Federation would request Bishop Uzaki to urge the Government to give the greatest freedom for evangelistic work.

"3. The Federation would request Bishop Uzaki to urge the Government to have inserted in the new law the three Chinese characters for "Kirisutokyo."

"4. The Federation instructs the incoming Executive Committee to give due consideration to the proposed Law on Religions, with power to co-opt any desired helpers, and to take any necessary action in regard to these requests made to Bishop Uzaki."

(d) Work in Formosa.

In response to the appeal of the delegate from Formosa for missionaries to work among the Japanese in that island and for Japanese workers for the aborigines in the mountain regions,

It was voted that the incoming Executive Committee be instructed to take these appeals into consideration, with the purpose of trying to find some Mission and some Church to respond to these appeals.

(e) Word Among Koreans in Japan.

"*Whereas* the Federal Council of Missions in Korea has requested this Federation to provide one-fifth of the ¥ 5,000.00 required for the work in Japan.

Resolved, (1) That we, the members of this Annual Meeting, undertake to secure the ¥ 1,000.00 requested, through contributions from our Missions and from other sources.

"(2) That we request the Chairman to appoint a committee of four persons to make request for these contributions and to forward the money received to the committee in Korea."

The Chairmen appointed the following as this committee: Messrs. W. K. Mathews, B. F. Shively, W. H. Erskine and Miss Evelyn Camp.

(f) Appoval of the Minutes.

The Minutes of the sessions of August 1st and 2nd were read by the Minute Secretary, Mr. L. C. Spencer, at the beginning of the afternoon session of August 3rd, and after minor corrections approved.

(g) Next Annual Meeting.

The next Annual Meeting begin at 10.30 a.m., Sunday, July 31st, 1927, and be held in the Auditorium, Karuizawa.

THE CLOSING EXERCISES

The new Chairman, Miss Jane N. Scott, was conducted to the chair by a member of the Business Committee. After a few words of appreciation and gratitude by the retiring Chairman, of welcome to the new Chairman, and after an expression of personal appreciation and of this manifest recognition of the work of women, the new Chairman led in prayer, and declared the Twenty-Fifth Annual Meeting of the Federation ended, to meet a year hence as voted.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Baiko Jo Gakuin, Shimonoseki, by the 20th day of March, June, September, December, respectively. Contributors will greatly oblige by drafting items in the form now in use.

ARRIVALS

ALLEN. On August 30, Miss Allen, W. M. S. U. C. C., from furlough. Miss Allen will continue her work in the Aiseikan, Kameido.

ANDERSON. On September 8, Miss Roberta Anderson, Y. W. C. A. Miss Anderson is located in Kobe.

BENNINGHOFF. Mr. H. Merrill Benninghoff as Y. M. C. A. teacher for Odawara and Atsugi.

BIDDISON. Mr. William Biddison as Y. M. C. A. teacher for Nagoya.

BUSHE. Miss S. Bushe, C. M. S. from furlough to Amagasaki Shi, Diocese of Osaka.

CLARK. On August 26, Dr. and Mrs. E.M. Clark, P.N., from furlough to Osaka.

COATES. Miss Alice L. Coates, M.P., from furlough to Hamamatsu.

COE. On September 16, Miss O. M. Coe, M.E., returning to Aoyama Gakuin, Tokyo.

DIXON. On September 2, Miss Alice L. Dixon, to teach in the Friends' Girls' School, Tokyo.

DURYEE. On Sept. 2, Rev. Eugene C. Duryee, R.C.A., newly appointed. Mr. Duryee will teach for the coming year in Meiji Gakuin, Tokyo.

FREETH. Miss Freeth, C. M. S., from furlough, for work in the Diocese of Kyushu.

GALE. In September Rev. W.H. Gale, S. P. G., to Himeji, Diocese of Kobe.

GIBBONS. On Sept. 8, Miss Mabel Gibbons. Y. W. C. A. Miss Gibbons is located in Tokyo.

GREENBANK. On August 30, Miss Greenbank, W.M.S.U.C.C., from furlough. Miss Greenbank is located at Eiwa Jo Gakko, Kofu.

HAGEN. On Sept. 8, Miss Olive Hagen, M. E. F. B., from furlough to Fukuoka.

HAINES. On Sept. 8, Miss Hazel Haines, Y. W. C. A. Miss Haines is located in Osaka.

HENTY. On Sept. 24, Miss Henty, C. M. S. from furlough. Allocated to Tokyo.

HORTON. Mr. Henry Horton, as Y.M.C.A. teacher in Oita Higher Commercial School.

JORGENSEN. On October 15, from furlough, Mr. and Mrs. Arthur Jorgensen, Y. M. C. A., for work in Tokyo.

LEMLEY. On September 16, Miss Zoe Lemley to become office secretary of the C.L.S.

MACKENZIE. On August 26, Miss Virginia M. Mackenzie, P. N., from furlough. Miss Mackenzie is located at Hokusei Jo Gakko, Sapporo.

MUYSKENS. On Sept. 2, Mrs. Louise Muyskens, R. C. A., newly appointed. Mrs. Muyskens will teach at Ferris Seminary, Yokohama.

MEYER. On Sept. 9, Mr. and Mrs. Paul S. Meyer, Evangelical Mission, from furlough, to Tokyo.

PHELPS. On October 15, Mr. G. S. Phelps, Y. M. C. A., Tokyo.

REISER. On Sept. 7, Miss Irene Reiser, P. N., Kanazawa, from furlough.

ROWE. In October, Mr. and Mrs. J. H. Rowe, S. B., from health leave.

RYAN. On August 30, from furlough, Miss Ryan, W. M. S. U. C. C. Miss Ryan is located at Eiwa Jo Gakko, Kofu.

SHAFER. On Sept. 2, Rev. and Mrs. L. J. Shafer, R. C. A., from furlough. Mr. Shafer has resumed his duties as principal of Ferris Seminary, Yokohama.

SMITH. Mr. J. Earle Smith, as Y. M. C. A. teacher for Hokkaido Imperial University.

STRONG. In September, Rev. G. N. Strong, S. P. G., Kobe, diocese of Kobe.

THOMPSON. Rev. E. W. Thompson, M. E., to the Tokyo Language School. He will reside at the Aoyama Gakuin.

VAN KIRK. On Sept. 9, Miss Anna S. Van Kirk, P.E., from furlough. Miss Van Kirk has resumed her duties at St. Barnabas' Hospital, Osaka.

WAGNER. On Sept. 27, Rev. and Mrs. H H. Wagner, F. M. A., to Sumoto.

WILLIAMSON. In early autumn, Dr. and Mrs. Norman F. Williamson, S.B., from furlough to Kumamoto.

BIRTHS

JACKSON. In August, to Mr. and Mrs. Ivor Jackson, Y. M. C. A. a daughter.

LLOYD. To Rev. and Mrs. J. H. Lloyd, P. E., on July 31 at Nojiri, a a son.

ROBINSON. On July 1, in Ottawa, Canada, to Rev. and Mrs. C. C. Robinson, M.S.C.C., Nagoya, a daughter.

WEST. To Rev. and Mrs. Ralph E. West, M. E., in Karuizawa, a son, Robert Ellsworth.

WINN. To Rev. and Mrs. Merle C. Winn, P.N., in Karuizawa, a son, Peter Herndon.

DEATHS

CASE. In August, in a train in Canada, Miss Dorothy Case, S.P.G. Shoin Jo Gakko, Kobe, Diocese of Kobe.

ROBINSON. On July 12, on board train near St. Thomas, Ontario, Canada, Dr. J. Cooper Robinson, M.S.C.C., formerly of Gifu. Diocese of Mid-Japan.

DEPARTURES

ALBRECHT. On June 28, Miss Helen Albrecht, M.E.F.B., Fukuoka, on furlough.

FAIRCLO. In September, after three years office work for the C.L.S. Miss Nellie Fairclo has returned to America.

FULTON. In October, Dr. and Mrs. G.W. Fulton, P.N., Osaka, because of the ill health of Dr. Fulton. Since the time of their retirement is near, Dr. and Mrs. Fulton do not expect to return to Japan.

IHDE. In September, Rev. and Mrs. W.A. Ihde, M.E., Sapporo, on health grounds.

LANCASTER. On July 3, Miss Cecile Lancaster, S.B., Kokura, on furlough. Home address: 1924 Mitchell Ave., Waco, Texas.

NOORDHOFF. On Sept. 27, Miss Jeane Noordhoff, R.C.A., Yokohama, on furlough via ports.

RAY. In September, Dr. J.F. Ray, S.B., Hiroshima, on furlough. Mrs. Ray left Japan early in the summer.

SMITH. On July 14, Miss Fredrica Smith, P.E., St. Agnes School, Kyoto. Miss Smith was summoned home on account of the illness of her mother.

SNEYD. On June 29, Mrs. Sneyd, Y.M.C.A., and Karl on account of the latter's health.

STURTEVANT. On July 24, Miss Abby L. Sturtevant, M.E.F.B., Hakodate, on furlough.

WELLS. On October 2, Miss Lillian A. Wells, P.N., Yamaguchi, on furlough.

WILBUR. On September 16, Mrs. Wilbur, Y.M.C.A., and son to Shanghai, for the latter's education.

CHANGE OF LOCATION

BIGELOW. Miss Gertrude S. Bigelow, P.N., from Baiko Jo Gakuin, Shimonoseki, to Yamaguchi.

CURRY. Miss Olive Curry, M.E.F.B., from Aoyama, Tokyo, to Iai Jo Gakko, Hakodate.

GILLILAN. Miss Elizabeth Gillilan, P. N., from Hokusei Jo Gakko, Sapporo, to Baiko Jo Gakuin, Shimonoseki.

HAMILTON. Miss K. Hamilton, C.M.S. from Ashiya to Tsukishima, Kyobashi Ku, Tokyo.

HANNAH. Miss Lolita Hannah, S. B., from Shimonoseki to Seinan Jo Gakuin, Kokura.

MORRIS. Rev. and Mrs. J. K. Morris, P. E., have been located in Wakayama.

PEEKE. Dr. and Mrs. H. V. S. Peeke, R. C. A., from Meiji Gakuin, Tokyo, to Oita.

RUSCH. Mr. Paul Rusch, Y.M.C.A., to St. Paul's University, Tokyo.

VEAZEY. Miss Veazey, W. M. S. U. C. C., from Kameido, Tokyo, to Hamamatsu.

RESIGNATIONS

CHAPIN. Miss Louise Chapin, P.N., formerly of Kanazawa.

CURTIS. Miss Grace S. Curtis, P.N., formerly of Hokusei Jo Gakko, Sapporo, on account of ill health.

DAVIDSON. Miss Frances E. Davidson, P. N., formerly of Hokusei Jo Gakko, Sapporo, on account of ill health.

MISCELLANEOUS

BRINKERHOFF. Rev. J. H. Brinkerhoff, a member of the Board of Foreign Missions, R.C.A., and Mrs. Brinkerhoff visited the stations of the Japan Mission in September.

WELCH. Bishop and Mrs. H. Welch, M. E., are leaving shortly for India to superintend the work there for two months.

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